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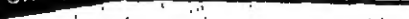
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THE JERUSALEM POST MAGAZINE

Friday, July 13, 1984

Election countdown



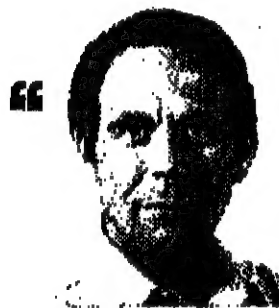
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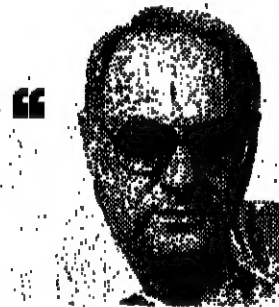
Avraham Klier, Father of modern industry in Israel and holder of the Israel Prize for Industry.



"The next government will have to rehabilitate industry."

"In my opinion, industrial and production workers represent today's Zionism, but the State of Israel has not yet realized this. If once we said, 'The best men go to the Air Force', the time has come to say that the best men go to industry - and if that is so we must give them their due recognition. I believe that return of honour to industrial workers will bring about better employment relations and give a strong push to industrial growth and export. It will balance the trade deficit and will ultimately reduce the abominable rate of inflation."

Ze'ev (Stef) Wertheimer, President of Iscar Corporation, one of the founders of Shinui and member of the Shinui Council as well as recipient of the Kaplan Prize for Industry.



"The future of our exports lies in the technological and defense industries."

"True independence will be achieved through an economy free of foreign aid. Because of this, the next government will have to encourage industrial workers. The added value of each worker in the Defense Industry is very high. The added value to the State of Israel is thus doubled and tripled. This value, which contributes to our economy and to the defense of our country must be enhanced through more investments in research and development, direct incentives to the workers and aid to the entrepreneurs."

Akiva Mayer, Managing Director of a science-based industry, Member of the Shinui Secretariat and holder of the Industry Prize, 1984.



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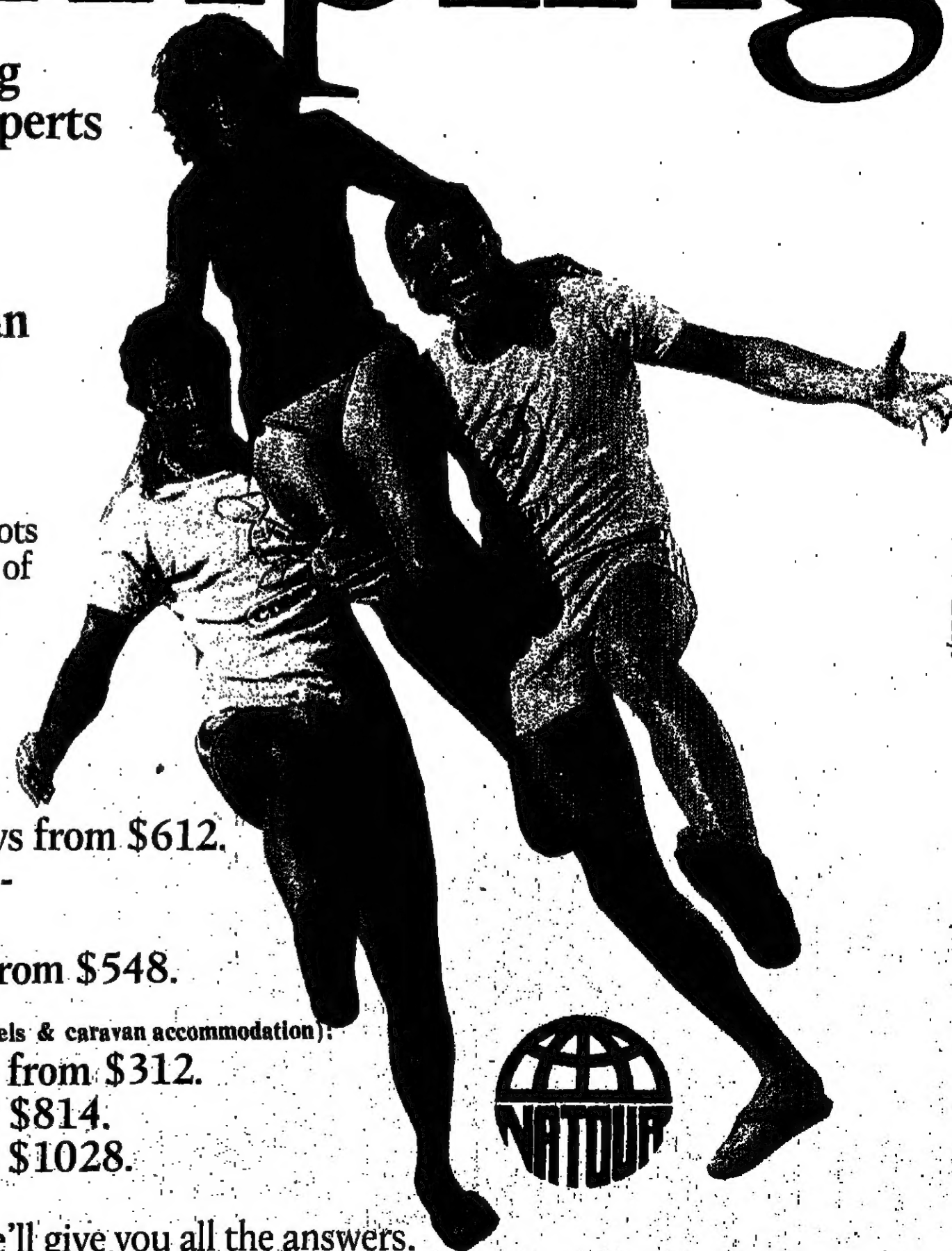
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On the cover: Nahum Fiasa of the Alignment, and Uzi Landau of the Likud, photographed at their parties' campaign headquarters by Karen Ben-Zion.

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THEY COULD, about as often as a couple of small-time managers chiding toward the top.

The furniture is sparse, the walls mostly bare, the corridors empty of anything resembling purposeful activity. The barely lit rooms through the open doors are drawn by the tension and the heat.

But in both buildings, on Tel Aviv's greatest power base, of all, is being played out.

Metzudat Ze'ev, headquarters of the Likud, is a modern concrete pole rising high enough out of the drabness of King George Street to be guided by the sea breeze. Labour Party headquarters is a compact structure that would be indistinguishable from its neighbors on Hayarkon Street, were it not for the banners and flags flying bravely from its facade.

To walk between them last week was to cross a political desert almost empty of political banners and filled instead with high priced stores and office shops where people talked about affairs of the heart rather than affairs of state.

The taut faces of Metzudat Ze'ev and 110 Hayarkon Street eyeing each other across this tinselled no man's land recognize that the good life of Dizengoff Street is an illusion and that reality lies somewhere between the lines of the election propaganda emanating from their respective headquarters.

In their brusque and seemingly trivial fashion — "Those posters should have been ready days ago," "How many T-shirts do we have ready?" The men and women in these two buildings are engaged in one of the most sensitive enterprises imaginable — understanding the heart of a nation and addressing its hopes and fears in such a way as to make the people ready to entrust them with their fate.

The choice could be between peace and war, between prosperity and disaster. Now, more than ever before, as indicated by the polls, the public is waiting to be convinced, rather than resting on habit or emotion.

"IT'S A DIFFERENT public now," says ex-national student leader Yisrael Katz, who handles Ariel Sharon's campaign office in Likud headquarters. "Even in the Carmel Market you get people asking sophisticated questions. People are intelligent and they know small details. A large number haven't decided whether or not to vote. Things are not clear to them."

Labour headquarters also senses a different atmosphere. "In the '81 elections," says Gideon Gazit, in charge of organization, "if I drove into certain neighborhoods with Labour stickers on my car, I'd have to return on foot. This time, there's no problem of violence, not so far at least."

Small groups in the past week had attempted to interrupt Labour rallies, said party officials, but they had been shouted down by their neighbors and fellow citizens who wanted to hear what the speakers had to say.

Gazit is a middle-aged kibbutznik on loan to the party. His desk is neat and he has no assistants. The work load is shared with regional offices in a smoothly organized political operation.

His counterpart at Metzudat Ze'ev is red-headed Micha Reiser, an energetic young Knesset member who still looks like a campus politician. Responding to constant phone calls and streams of visitors, he adds, cramped, left-handed notations to a card in front of him, plainly a "things-to-do" list. It seems to be

setting traps for the long.

Labour is trying to tranquilize the campaign, says Reiser. "It's our job to bring out the vote and make sure our branches do their job. It's difficult for our people to do something if they see that their neighbors in Labour aren't doing anything. We have to explain to them that the other side is organizing for the final push behind closed doors."

Labour readily acknowledges that it is seeking a low-key campaign. We have a soft strategy," says Nahum Fiasa, who heads the information section. "We criticize Likud and emphasize our accomplishments, but we do it as much as possible rationally and without emotion. No personal attacks. We need the quiet in order to have the openness necessary for people to listen and think."

It is clear what Labour wants them to think about. On the third floor at 110 Rehov Hayarkon a special wing has been set aside for a group of economists who daily feed the party's economic spokesman, Gad Ya'acobi, statistics on what was, is and might be.

"Our strong card is the economy," acknowledges Fiasa. "We don't avoid confrontation on issues like Lebanon or the territories, but the main crisis of confidence today concerns the economy. In everybody's heart there is fear of the future."

Likud's issue, says Reiser, is "Eretz Yisrael — this is a question of our existence." As for the economic issue, "We have to explain that Labour doesn't have any magic wand."

Neither side seems clear about how decisive Lebanon would be as an issue, particularly since there seems to be no great difference between the two parties over the need for an IDF pullout.

THE CAMPAIGN'S great unknown is the extent to which the ethnic issue will play a part. It is generally accepted that the Sephardi majority's turn to Likud was a rebellion against the Labour establishment's patronage that had nurtured them but did not offer them a sense of partnership.

"We made an ethnic revolution," says Reiser. "We restored the Oriental community's pride and feeling of belonging to society as equal citizens. We point this out in the campaign, but we don't want to be vulgar about it. We could do it a lot more crudely and say 'You were second class citizens under Labour,' but we don't."

Labour, for its part, is hoping that the Sephardi breakaway has led to a coming of age.

"Pride isn't singing 'Linda, Linda' any more," says Knesset Member Rafi Idri, a Sephardi himself, who heads Labour's campaign office dealing with development towns and urban Sephardi neighborhoods. "The Oriental community is as wise as any other sector of the population. People are willing to listen if you explain and you are credible."

On Fdi's wall are lists of the communities in his bailiwick showing past voting patterns. The shift from Labour to Likud is clearly seen. Alongside are current brochures tailored to the individual communities.

"Look at Ofakim, for instance," he says. "Eleven plants shut down in the past seven years, along with three youth clubs. No new ones opened. We speak of solutions. Bringing in sophisticated industries to development towns; offering 20,000 scholarships in the next four years to prepare young people to work in these plants."

"Sure Labour made many mistakes. It didn't distribute all the



(Above) Metzudat Ze'ev; the Herut building and Likud command post, in Tel Aviv's King George Street. (Below) Labour Party/Alignment headquarters, at 110 Rehov Hayarkon.

Nerve centres

The Post's ABRAHAM RABINOVICH visits the headquarters of the Likud and the Alignment, to observe how the countdown to the election is progressing.



ethnic groups to development areas, for instance. But we explain that the state didn't begin in 1977 [when the Likud came to power]. We ask what national project the Likud has begun in the past seven years like the national water carrier, the military industries, the petrochemical industries launched under Labour."

BOTH PARTIES are directing their campaigns primarily at the same segment of the population that voted Likud in the last elections and is hesitating now.

"We know that 90 per cent of Labour voters will vote Labour again and that the other 10 per cent will probably vote for parties close to Labour," says the party's Fiasa. "Only 40 per cent of Likud voters say they have decided this time for Likud. We're trying to appeal to the other 60 per cent. We tell them they had good intentions but it didn't work out. We are also aiming at young first-time voters who have a tendency to lean to the right."

Likud, in attempting to ensure loyalty, has the advantage as the party in power of offering aggrieved citizens a direct channel to the bureaucracy. Several such individuals were gathered in the anteroom of the office in Metzudat Ze'ev which serves Deputy Prime Minister David Levy in his function as Likud campaign director.

"What they say doesn't matter," said a tense young woman to her husband. "You've got to look them in the eye." She held a sheaf of documents as she waited for someone to emerge from the office. Her husband stood behind her, holding a baby in a carry-cot.

Near the couple stood a stout young man, also holding some papers. "They say they're going to give discharged soldiers the same rights as new immigrants. I've been running around for a year without a job, without an apartment."

Did he expect Minister Levy to receive him personally?

"Sure."

Did he expect the minister to supply him with an apartment?

"Sure."

It was instead Levy's aide, Avner Shtuss, who emerged from the office, finishing off two conversations with people inside. Shtuss had the intense look of a juggler with one more ball in the air than he was confident of handling. He addressed each of the petitioners softly, studied the papers they held out, and told them to stand by.

"We don't offer special protection," he said in a free moment, "but we solve problems. If we see that a government office should have handled something and didn't, we will call to check on it. The minister himself usually receives several people a day."

THE PUBLIC has free access to Metzudat Ze'ev, but at 110 Hayarkon, a no-nonsense civilian guard inside the entrance makes sure that only those authorized enter. This gives the Labour headquarters a more sedate look.

"We're looking for Yamin Sussan," shouts a secretary over a bad line, referring to the Jerusalem neighbourhood activist who has joined the Labour campaign.

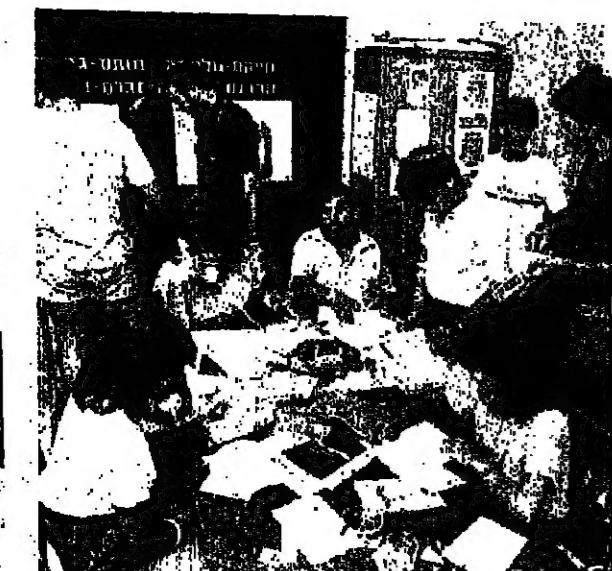
Another secretary on the telephone is coordinating a parlour meeting that night in Haifa's Denya Quarter, at the other end of the social spectrum. "Yes, the Alon family. How many do you expect? Are these people who need convincing?"

Each day there are 100 public appearances by Labour Party candi-

(Continued on page 6)



(Top row) Micha Reiser, in charge of organization at Likud HQ; 'Breakdancers' outside 110 Hayarkon. (Above) Likud posters inside Metzudat Ze'ev; Gideon Gazit, Alignment's organization man. (Below) Nehama Horiner of Likud campaign spokesman's office; Young Likud volunteers; Yisrael Katz.



(Continued from page 5)
dries and another 100 parlor meetings. And the pace is hotting up.
"Cautious optimism is the way Labour functionaries describe their mood at the moment." "Our sense of things from the field confirms what the polls say, but I don't agree that the dice have fallen," says Fassut. "There is a large floating vote and

even people who have declared for one of the parties can change their minds if there is a dramatic development."

Says Likud's Reiser: "The situation in the field is much better than the polls show."

Both sides are mustering their forces for the final push. "For the first time, we're going to use compu-

ters to track down voters living outside the polling areas in which they are registered," says Labour's Gazit. "We're going to offer Labour voters transportation to their polling station even if it's in a different city. This could mean 70,000 votes."

A MAJOR question is whether, as the campaign winds up, the Likud

will resort not to computers but to a bulldozer.

On an upper floor of Metzudat Ze'ev, Minister without Portfolio Ariel Sharon, who has thus far not appeared in the party's television advertisements, has his own campaign staff and offices. They are charged, according to the sign on the door, with special duties. The pic-

ture on the wall is of former prime minister Menachem Begin, not the current incumbent, Yitzhak Shamir, whom Sharon challenged for the party leadership.

"Sharon personally is more popular than ever," says aide Yisrael Katz. That delicately stressed "personally" is clearly meant to distance Sharon's popular standing from that of the party's or its current leaders.

"He symbolizes clear leadership, sharp positions and power," adds Katz, again without directly pointing a finger at any other Likud leaders who might not possess those attributes.

Sharon has been appearing before crowds four or five times a day and he has hewn to his hard-hitting line that stresses security matters and the territories. "Sharon had said before that you can't campaign in slippers," says Katz. "And Sharon's style is becoming the style of the Likud today. That advertisement, for instance, showing [Bethlehem Mayor Elias] Hani and saying 'He supports Labour' was Sharon's line. Even [Defence Minister Moshe] Arens is saying today that the Lebanese War was important. I think the party is going to realize that its only chance is to go more and more in his direction."

The response of the crowds to Sharon's appearances has included shouts of "You will be prime minister," and "You will be defence minister." Speaking of the Oriental community in which enthusiasm for Sharon is centred, Katz says, "Their education leads them to expect strong leaders and Sharon is symbolic of this, as Begin was."

Katz acknowledges that the economy is a weak point for the Likud ("People have money, but they feel it will do them no good if the state collapses") and he feels that the IDF pullback to the Awali River has removed any substantive differences between Likud and Labour over Lebanon. The battlefield on which Likud must wage its campaign, says Sharon's aide, is Judea and Samaria. "We have to go heavy on ideology."

At the end of the same corridor sits Dr. Uzi Landau, son of the late minister Haim Landau, who was a close Begin associate. The well-spoken son, a transport systems analyst who has studied at M.I.T., is serving as a campaign coordinator and gives interviews to foreign journalists and parliamentarians. He too believes that Sharon must be a prominent part of the campaign.

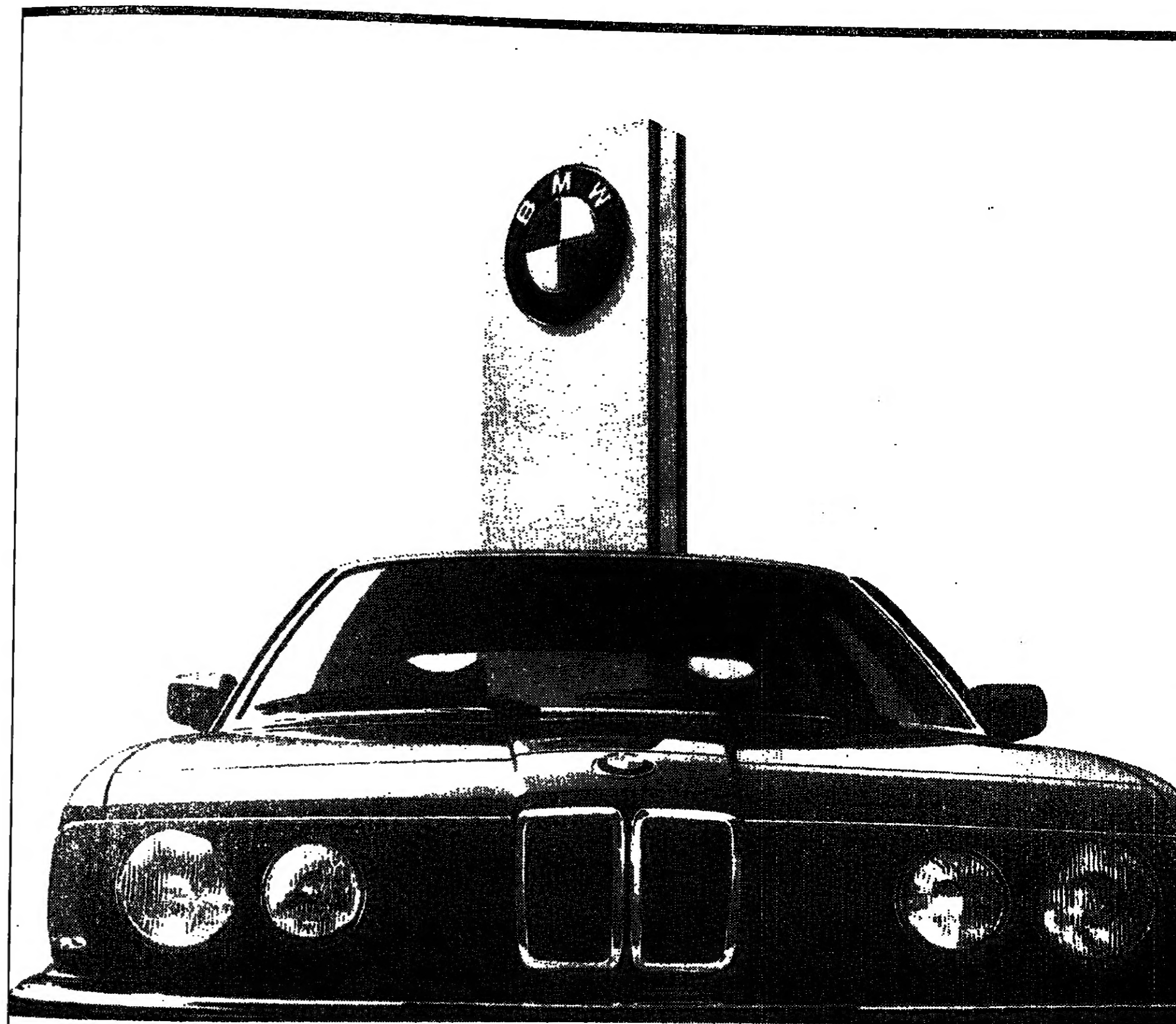
"There is a felt need in the country for a strong hand. The party is gaining momentum and one of the main reasons is Ariel." Others within the party, however, regard Sharon as a liability, more of a threat than an asset.

WHATEVER style the two big parties adopt, it is as uncertain wagers that they will present themselves to the masses on election day. And they have never had more to be uncertain about. Those masses are demonstrating an unprecedented and mature ability to withhold judgement until they can think the choice through.

It would, of course, be simpler if the tanks just rolled up Ruppin Street at first light to the government offices, and if the voice of the exercise lady on the radio guiding us sternly through our morning push-ups were interrupted by an equally authoritative voice informing us of a change in government.

But that's not how we do it here. On July 23, the nation will choose a new government by casting ballots. Often repeated, the act may have become taken for granted. But it remains a wondrous thing. □

(Photos: Karen Ben-Zion)



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THESE ELECTIONS differ in that the religious parties are more splintered than ever before. This even applies to the ultra-Orthodox non-Zionist bloc, where the Sephardi wing has split off from Agudat Yisrael. The majority of religious voters are being courted by a truncated National Religious Party and its two breakaway factions: Tami, which aims at the Sephardi — or more precisely North African immigrant — vote, and Matzad, which has joined forces with the non-Zionist Poalei Agudat Yisrael.

The NRP's campaign in these elections has been directed at maintaining the six seats it acquired in the 1981 election and, trying to win back its old voters. It has a dual approach — one thrust at religious voters' fear that the historic movement of religious Zionism is petering out, and the other against the splinter parties.

The party put on a winning facade of unity just in time, before the campaign got under way. Until that unifying moment, the fractious party leaders did not seem to care if their movement disappeared at the polls, as long as their particular factions did not lose ground. It may be said that the national religious movement, with its impressive settlement record, its magnificent educational institutions and its attractive youth movement, does not deserve the quality of its political leadership.

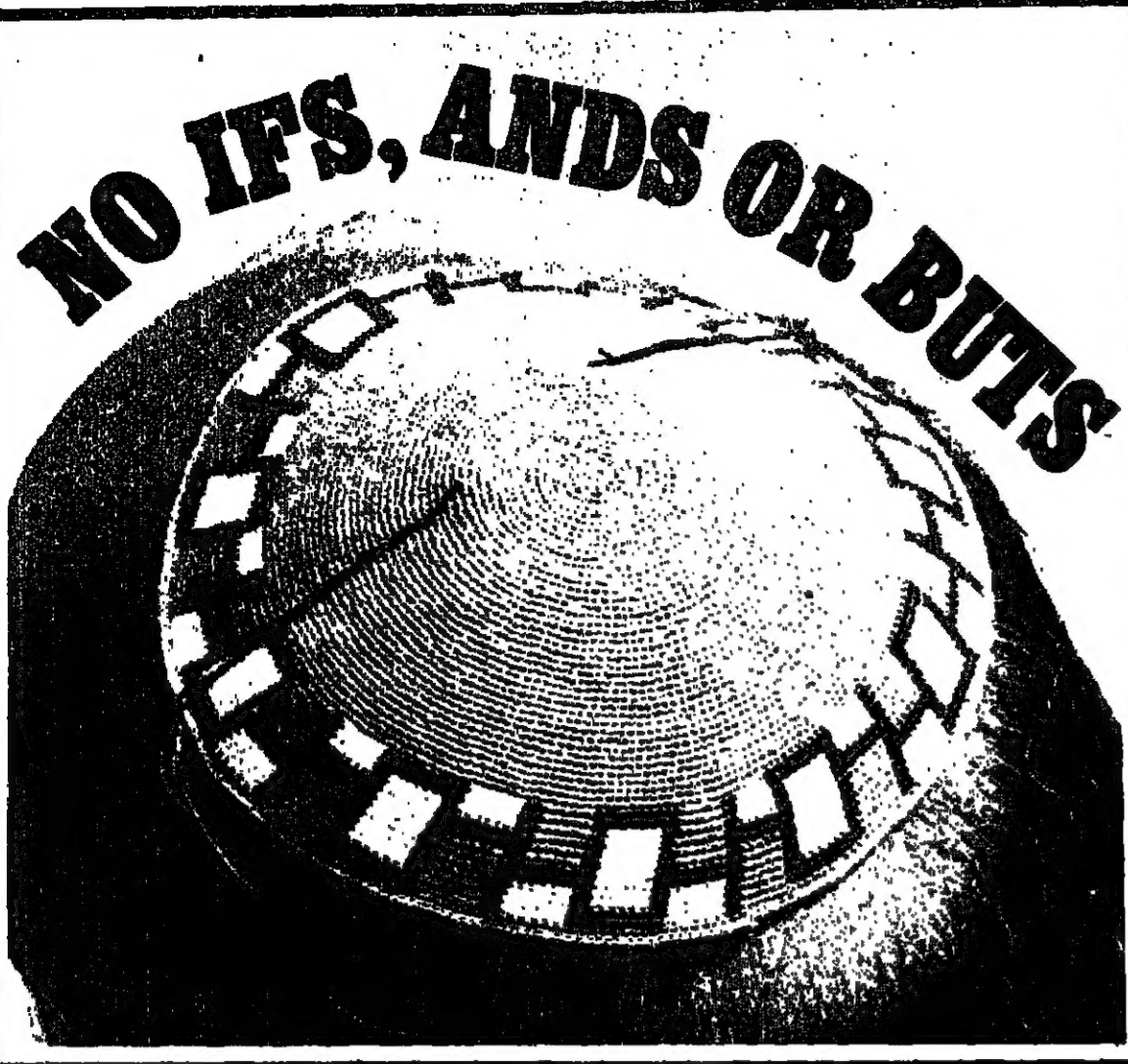
THE NRP CAMPAIGNERS are working at a disadvantage trying to sell to a sceptical constituency the same pair of leaders who brought the party to its current state, having lost half its mandates in the last elections.

Resilience is certainly the most noticeable quality of its two top leaders — Interior, Police and Religious Affairs Minister Yosef Burg, and Education Minister Zevulun Hammer. They managed to emerge unscathed if not unscathed from their 1981 debacle, and now they are seeking a new mandate. But this time they are not saying, as Hammer said last time, "A vote for us is a vote for the Likud"; they learned that many voters preferred to go directly to Menachem Begin's party. This time they are leaving their options for coalition-making open.

Having put the emphasis on the "national" side of the party for so many years, Hammer has suddenly resolved to redress the balance. After being a patron of Gush Emunim in the cabinet for many years, and the main address for the lobbying of zealots like Kiryat Arba's Rabbi Levinger, Hammer has in the last two years suddenly seen the moderate light. For instance, he was initially a strong advocate of the war in Lebanon; much later in the campaign he joined the minority of ministers seeking to curb the Sharon juggernaut.

His stewardship of the Education Ministry is subject to controversy, especially his placing of Gush Emunim supporters in key positions throughout the educational system. Now it is claimed that the minister has undergone a change of heart and mind, not unconnected — according to some of his party adversaries — to his perception that his following was vanishing in the embrace of the extremists.

AS FOR Burg, the longest-serving government minister in the world except for Moscow's Andrei Gromyko, the big news is that he announced in an election speech that this will be his last term in office. Maybe. He also solemnly promised to "put the party house in order." When? After the elections. Burg



also promised internal party elections after July 23.

We seem to have heard that promise before, in the 10 years since the NRP conducted its internal elections.

The NRP campaign machine reminds one of a train run by five drivers, each intent on going his way. Burg, working out of his office in Jerusalem, carries on as he sees fit, in close touch with his Lufat faction head, party strongman Rafael Ben-Natan, who runs his side of the campaign from his office at the Custel. Hammer operates most of the time out of offices at the Educational Television building in the Ramat Aviv quarter of Tel Aviv.

I know that the staff at the Ramat Aviv building are very unhappy about their premises being taken over for party purposes, not to mention the noise and inconvenience of having all those party functionaries scurrying in and out of the building. Whether all this is contrary to the Educational TV Authority law is a moot question.

THE TWO men who bear the brunt of the NRP campaign operate from the party HQ. On the fourth floor one can find the former deputy foreign minister Yehuda Ben-Meir hard at work running the information campaign. On the second floor Prof. Avner Sciaky is in charge of winning back former voters. Ben-Meir had the good sense and luck to pick as his party's first professional help the Eylon publicity agency, which has helped the NRP produce the most effective TV spots in the campaign.

The agency's liaison with the NRP is former El Al spokesman Kulman Bar-on, who seems to have lost weight this hot summer running after party functionaries who are never where they should be.

BEN-MEIR brings his professional experience as a trained clinical psychologist (and Bar-Ilan University lecturer) to his campaign work, as well as his familiarity with the techniques and gimmicks of electioneering in the U.S., where he was born. He is

Like its campaign song, the National Religious Party's vote-getting effort is aimed at 'bringing home' its splintered electorate. Post Political Correspondent MARK SEGAL reports.



(Above) Ben-Meir (Below) Sciaky.



currying the main burden of the party's campaign despite his betrayal by his former Youth Circles ally, Hammer, in the factional bargaining that led to the final drafting of the party list. He was dropped from No. 4 last time to No. 7 now.

I gather from other circles in the party that if, as is likely, the NRP loses one mandate on July 23, both Ben-Meir and the No. 6 man — Avraham Melamed — will insist that their two ministers (assuming the NRP is lucky again) resign their Knesset seats to let them in. It will be interesting to see whether this is just wishful thinking.

During my constantly interrupted interview with Ben-Meir, I witness how he has to spread himself. Much of the time he is on the phone to the Finance Ministry and the WZO settlement department, getting them to cough up their promised allocation of money for caravans for a new Mizrahi settlement just beyond the "Green Line."

Chortling over mistakes made in the TV broadcasts of the Big Two, Ben-Meir says these things could not happen to his campaign, mainly because he sits up each night until 3 a.m. examining broadcasting material. It had been his decision to spread out the TV spots and have very concise, punchy messages of two minutes each, except for the closing episode of four-five minutes.

He puts the party's potential audience at 200,000 voters; these people declare themselves religious: in 1977, they raised the NRP to its highest Knesset strength of 12 seats. At a minimum, Ben-Meir hopes to hold on to the 100,000 who voted NRP in 1981.

In a year of child exploitation by the parties' TV producers, the NRP's "yiddisher kinder" seem the cutest; and the repeated gimmick of the lamp shattering into smithereens drives home the warning against voting for splinter parties.

Ben-Meir snorts derisively at "the dishonesty and opportunism" of their prime opponents, Rabbi Haim Druckman and Hanan Porat of Mat-

zad, which together with Poalei Agudat Yisrael formed the Morasha list. He charges that in order to get Druckman into the Knesset, Matzad accepted Agudat Yisrael's exclusion of any reference to Zionism, State Religious education, national service for religious girls, and military service for boys.

"How do Druckman and Porat, who claim to have a monopoly on Zionist zeal, explain that their partners oppose yeshiva-headers and do not let their yeshiva students go to the army?" Ben-Meir asks. "Porat can argue until tomorrow that it's immaterial, but the fact is that Agudat Yisrael leader Avraham Verdiger claimed they refused to be part of the Zionist Movement because 'the Zionists persecuted the haredim.'"

THE NRP campaign aims at retrieving votes equalling between three and five mandates. According to his calculations, the NRP lost 2.5 mandates in 1981 to the Likud and 2.5 to Tami, three-quarters of a mandate to Tehiya, and one-quarter to Labour.

He describes Tehiya in the most negative terms, declaring that the NRP speaks for those who want sane religious Zionism. "Whoever thinks the Jewish terror group really meant well, let them vote Matzad and Tehiya," he adds. Ben-Meir believes the NRP has a good chance of bringing straying faithful back to the fold. He is even ready to bet that the equivalent of five mandates of the religious who voted Likud in 1977 and 1981, but have since become disenchanted, are up for grabs.

"They are not extremists, they wanted to bring Labour down. They liked Menachem Begin. Today they are disappointed with the Likud, especially its economic performance. And of course Begin is not there. The Likud leadership is not the same without him. The outcome of the war in Lebanon has left them unhappy with the Likud, and Arik Sharon is certainly not their kind of man. Yet as much as they are fed up with the Likud, they don't like Labour."

The NRP message to this constituency is: "See how the Big Two always fight. Help us restore the National Religious Party to its rightful place as the third force. Otherwise Tehiya and Ezer Weizman will replace us, with dire consequences for the interests of the religious populace."

HOW DID he overcome the handicap of the party's disunited image? Ben-Meir says his line was: "Admittedly, the house is shaky and the walls are riven with cracks. But does that mean we have to pull it down and leave the Religious Zionist cause without a home?"

Regarding arguments over the party leadership, his line is that the same leaders brought the party to its zenith in 1977 and deserve a new mandate, despite the 1981 results. Moreover, Burg promises that with the inclusion of Sciaky as No. 3 on the list, the party has a significant infusion of new blood at the top.

Its constituency has become much more moderate as a result of the war and the Jewish terrorist cells, and that includes their Ben-Akiva movement. Ben-Meir thinks that Hanan Porat's halo has been seriously dented and his image is that of a divisive force.

"Rafael says Tehiya is totally secular," Ben-Meir declares. "Porat only three years ago urged our voters to opt for Tehiya, which says that the main thing is Eretz Yisrael, and we ask, 'What of the people and the Torah of Israel?'"

He scoffs at ex-NRP MK David

Glass's bid to draw voters to Labour, he believes, that the working lights over Shabbat observance in Petah Tikva build up anti-Labour sentiment among religious voters.

If in 1977 and 1981 the NRP committed itself to form a coalition only with the Likud, this is decidedly no longer the case, and the party is leaving all options open. Ideally, they are for a grand coalition minus Agudat Yisrael and Tami. The NRP information chief is persuaded that with the pie-liked momentum gaining pace in the coming fortnight, the gap between the Big Two will narrow, and "our voters will realize that if they don't support the NRP, the religious camp will be completely swamped by the extremists."

PROF. AVNER SCIAKY has been brought out of the NRP list after nearly a decade away from politics. The Tel Aviv University law professor (specializing in family law and law and religion in the modern world) has mellowed in the years since he was deputy education minister under the late Yigal Allon.

Allon, the son of the founder of Klar Tavor and a member of Kibbutz Ginosar, felt an affinity with the son of six generations of Sephardi rabbis of Safad. But Sciaky was forced to quit by Premier Golda Meir when he ignored the coalition whip and voted for an Agudat Yisrael "Who is a Jew?" bill. He devoted the following five years to compiling two learned volumes on the controversial subject, and has become a recognized authority on the issue.

As the father of seven (aged 7 to 26), Sciaky knows what he is talking about when he advocates the amelioration of the lot of big families.

He comes from a poor scholarly background and learned his fluent French at the Alliance Israélite school in Safad, and his Arabic from his Arab neighbours. (He is the only TAU law professor with an Arab assistant.) Admitted as a law student at the Hebrew University in the early Fifties, the Safad Youth arrived in Jerusalem with only 40 lira in his wallet. Choosing between the tools of learning and comfortable accommodation, he spent his first three months at university sleeping on the back benches of Hankashah buses.

When he was elected as head of the Students' Union, his first successful battle was over cheaper accommodation for students. He founded an evening high school in the Musrara quarter with fellow students and was helped by the Jerusalem Sephardi community.

He was introduced to one of the NRP leaders, the late David Zvi Pinkas, who asked him to be his secretary at the Ministry of Transport. Sciaky stayed on even after Pinkas's death and worked for the late General Zionist minister, Yosef Sapir. His co-worker was Gideon Palt, today minister of Industry and Trade.

After completing his master's degree, Sciaky went to Queen's College, Cambridge, to complete his doctoral thesis (on the extra-territorial effect of bankruptcy), managing on kosher food parcels sent from London. The period in that ancient English university town was a great eye-opener for him, as was his introduction to English theatre, of which he has remained a great admirer.

In 1959, Sciaky launched a movement for advancing Oriental youth, getting people to endow scholarships. But soon he realized that his dream for such bootstrap operations required political backing.

In 1968, he was one of the few Sephardi intellectuals to join the Greater Israel movement, and through it was thrust into the glare of

publicity. Soon he caught the eye of an NRP leader, the late Haim Moshe Shapiro, who persuaded him to join the party and become a Knesset candidate in the 1969 elections. Shapiro saw that his protégé became deputy education minister, a post he held for two-and-a-half years.

In those years, he was rather radical in his positions, sufficiently a maximalist on the territorial and religious issues to be given the blessing of the Lubavitcher Rebbe when granted an audience at the Habad court in Brooklyn. In those days, he was more adamant than Aharon Abuhaitra in decrying the edot's inequality of political influence.

Today he has mellowed and refers to himself as "the builder of bridges" between Ashkenazim and Sephardim, between the religious and the secular, even speaking of co-existence between Jews and Arabs. Indeed, I witnessed the warm rapport between him and some people from the Galilee village of Tarshiya, who called to congratulate him.

Sciaky spent his sabbatical in 1981-1982 teaching at York University, Toronto, where the Canadians asked him to take up permanent residence. Politely refusing, Sciaky returned home to find his party in a shambles.

He was summoned to the NRP's rescue by Hammer and Ben-Meir, who finally overcame the objections of Burg and Ben-Natan who consider Sciaky too independent for their liking. (Before becoming a candidate, Sciaky played with the idea of joining other parties. I have learned.) With the advantage of belonging to none of the ruling NRP factions, he may yet become the focus of a reform group aiming to replace the old leadership.

When meeting Sephardi audiences, he tells them that "Tami is to be blamed for dividing the nation into them and us. I never speak in such terms because I'm for the unity of our people."

He has been delighted by the response of many ex-NRP activists who went with Tami last time. They have assured him that they will come back this time.

"I'm for cultural pluralism, but in politics we fight on all-Israeli issues," he tells these voters.

He was profoundly disturbed by the results of a recent survey of groups of secular and religious students. While 98 per cent of the religious youngsters regarded themselves as Jewish first and Israelis second, for 80 per cent of the secular group the priority was reversed.

While the religious pilot group felt closer to Jews the world over than to non-Jewish Israelis, the secular group mostly held that they felt closer to Israelis than to foreign Jews.

When the two groups were asked whether, if born again, they would choose to be Jews, all the religious replied in the affirmative, which was not the case for the secular students. Hence Prof. Sciaky's intention of doing his best to infuse more Jewish content into the state educational system. Whether this ambition might clash with that of Hammer did not come up in our discussion.

Avner Sciaky, vintage 1984, has modified his tone as regards the territorial issue, talks against extremism of any kind, won't touch the Jewish terrorist issue ("sub judice"), and fully supports the new party line of not committing them to either the Likud or Labour. "It will hinge on which party will meet our demands more satisfactorily." Above all, he sees himself as the Great Unifier of his party. It'll be interesting to see how he copes with his party's history of factionalism. □

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FIRST A few words about decor, fashion and food. No, this is not the Style Section.

Many of the homes were extravagant and unfinished, newly-built, cramped among others on small plots of land. One room might be furnished with two kinds of wallpaper, knotty-pine moulding and a velvet sectional sofa, crocheted doilies, potted plants and blue fabric flowers, and the next might be bare plaster and exposed wiring.

Most were the homes of young community leaders - in themselves a relatively new phenomenon - in 10 or so Arab villages in "the Little Triangle," with Tira, Taibe and Bak'a al-Garbiya at its corners, and a bit of Wadi Ara to the north. It was a 12-hour itinerary for Shulamit Aloni, head of the Citizen's Rights Movement, accompanied most of the time by the Number Two man, Mordechai Bar-On, until he had to dash off to Kibbutz Har-El in the evening.

Most of the Arab settlements in the Triangle and Wadi Ara are still called villages; only a few have the status of town, with a local council. Bar-On points out that about four of the settlements are large enough with 20,000 people or more - to have the status of city. But that would make them more independent of the Interior Ministry.

These people have been Israeli citizens since the armistice agreement with Jordan in 1949. Most of their roads are still unpaved. The population has increased about six-fold. Many have moved from agriculture into construction. They are making more money, and they can mobilize the equipment, or the relatives, to embark on do-it-yourself home-building. They don't have the means to finish what they start immediately, but walk and floors are a good investment in a catch-as-catch-can economy.

IN ONE unfinished home, in Kafr Kassem, about half a kilometre from the 1967 border, the daily on the TV was greeted by a candle in the form of two fingers making the V-for-victory sign, with a wick at each finger-tip. The candle was coloured in three horizontal layers: green, white, and orange-red, which happen to be the colours of the Palestinian flag.

At this particular meeting, the talk was not of a Palestinian state, but of day-to-day problems of administration - land and water use, local planning. Our host did complain rather pointedly about the road nearby - this one paved - which cut the town in two and was the site of increasing numbers of fatal accidents. Bar-On interpreted after we left: what our host really meant was that this is the Trans-Samaria highway, increasingly travelled because the West Bank settlements of Bikanim and Ariel are due east.

But we haven't even touched on fashion yet. The meetings were attended by anywhere from five to 50 people; sometimes the numbers dwindled because the campaigners, by late afternoon, were running two to three hours late. There is usually more to talk about than you think at first.

It was almost always men who came to the meetings. Once the woman of the house sat in, with three of her friends, in holiday dress. Western style, for the feast of Id al-Fitr, which ends the month-long Ramadan fast. One of the women wore a tight-fitting scarf on her head, which may or may not have been a sign of the fundamentalism which is increasing among younger people.

Aloni explained to the host that her son Udi studies art with the host's wife. Then she reassured him: "Don't worry. Udi's had a girlfriend

On the road with Shulamit Aloni

The Jerusalem Post's MARSHA POMERANTZ samples a mixture of style and substance, as the CRM's leader meets the voters.



Shulamit Aloni passes out flowers to Friday-afternoon strollers on Tel Aviv's Rehov Dizengoff.

for five years who keeps him tightly reined."

Sometimes the wives and mothers would hover just outside the door with a couple of children. In Jatt, one of the older and simpler looking homes, the woman of the house was produced with great ceremony and respect at the end of the meeting. In her white embroidered dress she sat next to Aloni; they were photographed, and through an interpreter they talked about children and recipes. The hostess has 11 children. No. 10, the only boy, was displayed for inspection as his sisters littered and smiled in the doorways. Aloni has three sons and five grandchildren. She is older than the hostess, but looks younger, with her bronze curls, her loose dark dress with a small flower pattern, and her flat sandals.

A few of the older men wore caftans and Keffiyehs. Most of the younger ones wore Western dress, and many wore the dark biblical sandals that used to be the trademark of the New Jew, until he became fleet of foot and took to Adidas. In Bak'a, several men, including the younger ones, came to the meeting with prayer beads.

The Zaidan home was the last stop but two or three, and one of the major attractions in the evening was to be a meeting with women only. As it turned out, that was impossible: Zaidan said that since political activity was a new experience for Arab women, he had trouble getting together enough who would come.

NOW FOR the food: In each home, the first things to be offered were small cups of sweet coffee and cigarettes. The host was sometimes offended if Aloni reached for the time packet in her handbag. In Bak'a, the coffee was poured from thermoses. The second round was cold drinks and bowls of fruit. Usually it ended there.

In Jatt, each of the visitors received a plate of two peaches and two cucumbers - the latter crisp and delicious from the local plastic-covered hot-houses. There were also large ring-shaped biscuits with car-

away in the pastry, and a filling of dates and sesame. They were the main subject of the recipe talk, and when there was some doubt about the translation, a bowl of raw dough came out of the kitchen. Zaidan Zaidan, Number Eight on the CRM list, and the man who had organized the tour of the Triangle, demonstrated the dough-rolling process on a coffee table.

Dinner was served at Zaidan's house in Yarmu, which we finally reached at 9.30 p.m. There were two long tables and plates piled high with roast chicken, rice with almonds and pine nuts, and salad cut small. His wife, who had spent all day cooking, appeared only when we adjourned to the living room for dessert. She brought a huge tray of knafeh, the salty-and-sweet combination of cheese topped with crispy honeyed noodles - and their 2½-year-old son, who was about as tall as the tray was wide. Only after the guests had gotten their share was he set on a chair in front of the knafeh and armed with a spoon.

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NOW FOR the meat-and-potatoes: What did the people want of the CRM, and what did the CRM want of the people? In most cases, the people would bring up specific problems having to do with land appropriation and local planning, water quotas and produce prices, army service as a prerequisite to rights and benefits, control of curriculum in Arab schools, viola-

tions of human dignity, and the possibilities for a Palestinian state.

Aloni would listen to the specific problems, and point out that about half of them could be solved by the enforcement of existing laws, if local residents had access to proper legal counsel. She noted that when the CRM had three Knesset members, they had the resources and manpower to set up 10 legal counselling offices, including one in the Triangle. If they came to the Eleventh Knesset with that strength, they would do it again, she said.

Wherever possible, she urged them to see a wider picture, saying that the coming elections are important in determining the nature of the state as the first elections were. She didn't have any gun licences or building permits to offer them as other parties had in the past, she said, eliciting grins. The Alignment doesn't have a clear enough ideology to oppose the Right, she went on. It was important to provide a counterweight on the Left that the Alignment would have to deal with in forming a coalition. She called the basic issues "citizen's rights, democracy and peace."

Some of the people she was speaking to had been involved with CRM since the beginning, in 1973; others were sympathetic but unfamiliar with her record; still others sounded like supporters of the Rakah Communist Democratic Front for Peace and Equality, or the new Progressive List. To the latter two groups her pitch was this: with four CRM members in the coalition, they could get someone on the Foreign Affairs and Defence Committee and on the Education Committee, and perhaps the Education portfolio. Once she went as far as to say they could get "Burg out of the Interior Ministry." Working from within would make

more of a difference in the lives of Arab citizens than any more extreme position they could take.

Asked what she was "offering the Arab sector," she would say that she was not offering the Arab sector anything. She was working for equal rights for all citizens and a democratic society, not for separatism. "Either this is a democracy or it will be impossible to live here," she said. "I'm not doing it for you, but for the society."

She was irritated with those who didn't know her record and lumped her in the category of pre-election promise-alls. Even her enemies, after all, would admit that she doesn't sit on her haunches between rounds. They probably wish she did.

Among the specific achievements that meant something to her listeners were her quick work to release Dr. Sami Mar'i, the Haifa University senior lecturer arrested heavily-handedly by security services in the middle of an April night this year, and her intervention with the interior and health ministers when police headquarters were set up in a Bak'a maternity hospital.

BAR-ON, had a long history with the Labour Party, and worked with Peace Now for six years before joining the CRM one month before this tour took place. He joined at the invitation of the CRM and the Zionist wing of what used to be Sheli. Ran Cohen, formerly of Sheli, is Number Three.

Bar-On said he was particularly interested in learning the problems of Arab citizens; Zaidan would sometimes supplement Bar-On's comments by mentioning, in Arabic, that Bar-On has an Arab son-in-law. That was usually met by smiles.

Part of Bar-On's reputation for integrity is based on the job he did as IDF chief education officer. It was he who issued the order that soldiers are required - not only allowed - to disobey illegal commands. The order, followed the incident at Kafr Kassem in 1956 in which 41 residents coming from work violated a curfew they knew nothing about, and were shot.

Bar-On says the massacre was due in part to the "nuclear formulation" of an order by a local commander. Asked about possible violators of the 5 p.m. curfew, he had said, in Arabic, "may Allah have mercy on them."

Aloni understands some Arabic. Bar-On speaks a fair amount but says he can't lecture in it. Most of the conversations took place in Hebrew, with translations back and forth where necessary. In Jatt - the home with the cucumbers and the 11 children - when the meeting was about to end, Bar-On switched into Arabic. All faces immediately turned to him with a kind of attention no mere political platform could muster.

In the car between villages, Bar-On talked about his experiences in the area during the 1948 war, about the differences in land status between the territory taken in the war, and the additional stretch acquired by the armistice agreement with Jordan. He divided the problems we were hearing into three categories: Some had to do with the normal bureaucratic bungles faced by all Israelis; some were the work of officials who gave Arabs a hard time because they were Arabs; and some had to do with the unsuitability of Israeli laws to Arab culture. An example of the latter: mortgages are available to young married couples, but an Arab can't get married unless he has a house first.

ZAIDAN ZAIIDAN faced another version of the housing problem: the Lands Administration was insisting

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT

POST PULLOUT GUIDE

The Poster

DANCE

Jerusalem

AMERICAN BALLET THEATRE - Artists: director Mikhail Baryshnikov, 1st, 2nd, and orchestra pitmen. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

THE DUTCH NATIONAL BALLET - Works by Hans van Manen. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

ORIENTAL DANCE EGYPTIAN STYLE - Tishy Goldmann. (Salaam and orchestra, Thursday at 8 p.m.)

ROOTS - An American show in a programme of modern dance. (Fayoum, Monday at 9 p.m.)

Tel Aviv area
AMERICAN BALLET THEATRE - (Mammoth Theatre, Monday at 8 p.m.)

THE DUTCH NATIONAL BALLET - (Mammoth Theatre, Tuesday through Thursday at 8 p.m.)

ISRAEL'S 50TH ANNIVERSARY - Premieres by Nava Levi-Lavi, Ronny Zuckerman, Rina Shiner. (Neve Zedek, Monday at 9 p.m.)

Haifa
THE DUTCH NATIONAL BALLET - (Haifa Auditorium, Sunday at 8 p.m.)

Others
AMERICAN BALLET THEATRE - (Fayoum, Monday at 9 p.m.)

THE DUTCH NATIONAL BALLET - (Fayoum, Monday at 9 p.m.)

CHILDREN AND YOUTH

Jerusalem

CAGLIOSTRO THE FANTASTIC - Magic show. (Theatricals, Monday at 8 p.m.)

THE ENCHANTED SHOW OF PABLO ARIEL - Everything is magical, shape, colour, music, time. (Theatricals, Monday at 8 p.m.)

THE JERUSALEM BIBLICAL ZOO - Guided tours in English and Hebrew. Adults welcome. (Biblical Zoo, Sunday, Wednesday at 4 p.m.)

THE KING AND THE MOON - Puppet theatre for ages 4 and above. Stories of kings, princes and children. (Theatricals, Monday at 8 p.m.)

MEET THE MAGICIAN - Top Israeli magicians perform. (Theatricals, Monday at 8 p.m.)

OLD KING COLE - Theatre (Gerard Behar, Monday at 10 p.m.)

SCENT OF COOKING - Puppet theatre for ages 5 and above. (Theatricals, Monday at 8 p.m.)

Others
PIANO RECITAL - (Mammoth Theatre, Monday at 8 p.m.)

THE ISRAELI SINFONETTA - Conductor Yehoshua Stelmach. (Theatricals, Monday at 8 p.m.)

PIANO RECITAL - (Mammoth Theatre, Monday at 8 p.m.)

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Debby Goldman "Sahar" performs classical and folklore Egyptian dance at the Israel Museum tomorrow.

ENTERTAINMENT

Jerusalem

ADVENTURES IN JAZZ - With well-known musicians. (Fayoum, Monday at 8 p.m.)

ALLEGRO - Musical quiz and entertainment. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

APPLES OF GOLD - Colour documentary film about the history and struggle of the Jewish people from the time of the early Zionist movement to the present. (Ramada Renaissance Hotel, Sunday at 8 p.m.)

ASHURA - Songs original songs in English. For women only. (Theatricals, Sunday at 8 p.m.)

THE BEST OF SHALOM ALECHIKIM - Stories by the famous Yiddish writer, performed in English. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

JAZZ - With the Fredrick Weisgal Trio. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

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MUSICAL MELAVE MALKA - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

RABBI SHLOMO CARLEBACH - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

Tel Aviv area
DUDU TOPAZ - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

JAZZ - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

FIND A GOOD WOMAN - Musical with songs about a bride and groom. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

HUMOROUS PROGRAMME - With Meni Pe'er and Tuvia Tsalir. (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

JAZZ - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

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JAZZ - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

REGGAE MUSIC - Sister Orly and Her Company. (Tel Aviv Museum, Wednesday at 9 p.m.)

SHALOM HANUCH - (Herta and Paul Amiria Theatre, Monday at 8 p.m.)

SHALOM ARTZIT - New programme of songs. "Hallelujah" (Tel Aviv Museum, Wednesday at 9 p.m.)

SHALOM NITZAN - Humorous Jewish stories. (Old Jaffa, Tel Aviv Museum, Wednesday at 9 p.m.)

UPPER JAZZ CELLAR - With well-known musicians. (Tel Aviv Museum, Sunday at 8 p.m.)

Haifa
DUDU TOPAZ - (Haifa Auditorium, Monday at 8 p.m.)

JAZZ CONCERT - The Albert Plasmanta Quartet. Selections from Benny Goodman, Duke Ellington, George Gershwin, Dizzy Gillespie, Charlie Parker and others. (Haifa Museum, Monday at 8 p.m.)

MATTYABU AND ALEXANDER - (Old Jaffa, Tel Aviv Museum, Monday at 8 p.m.)

SEASHORES - Songs of Nahum Hayman. (Tel Aviv Museum, Monday at 8 p.m.)

Others
BETWEEN BELLS - Musical about a school. (Beersheva, Keren, Monday at 10 p.m.)

CRAZY TEACHER - Beit Leislin tonight at 9 p.m.

THE FALL - By Albert Camus. Herta and Paul Amiria Theatre, Monday at 8 p.m.

THE INTELLECTUAL, THE WHORE AND THE CLOWN - Mini musical. Herta and Paul Amiria Theatre, Monday at 8 p.m.

THE ISLAND - Haifa Municipal Theatre production. About 2 black political prisoners in South Africa. (Beit Leislin, Monday, Tuesday at 9 p.m.)

JUBILEE - Khan production. A madcap play taking place in a Jewish cemetery in Germany in 1938. (Beit Leislin, Wednesday at 9 p.m.)

(Continued on page C)

JERUSALEM Cinemas

CINEMA 1 ONIJO in Jerusalem Cinema

Buses 18, 19, 24, Tel. 415097
Fri., July 13
Double feature! tickets
Return of the Jedi 2.30
Thunderbolt 4.30
Sat., July 14:
A Hard Day's Night 8
M.A.S.I. 9.30
Sun., July 15:
Held 4
Return of the Jedi 5.30
Double feature! tickets
Thunderbolt 7.30
Fantimes 9.30
Mon., July 16:
Return of the Jedi 3.30
Held 5.45
A Hard Day's Night 7.15
M.A.S.I. 9.30
Tue., July 17:
Held 4
Return of the Jedi 5.30
A Hard Day's Night 7.45
Jesus Christ Superstar 9.30
Wed., July 18:
Fantimes 5
Penny Gilt 7
Jesus Christ Superstar 9.30
Thurs., July 19:
An Officer And A Gentleman 3.30
The Wizard Of Oz 5.40, 7.15
An Officer And A Gentleman 9.30

EDEN 2nd week
SUPER GIRL
Sat. 9.30
Weekdays 1, 7, 9

EDISON 3rd week
Israeli film
CASAH
Sat. 9.30
Weekdays 1, 7, 9

HAABIRA 3rd week
BLAME IT ON RIO
Sat. 9.30
Weekdays 1, 7, 9
THE BIG JOKE 10.30, 4

ISRAELI MUSEUM
Sun., Mon., Thurs. 11, 1.30, 4;
Wed., Fri. 11
CONDOR MAN
Tue. 8.30
WEEKLY LIFE IS IT ANYWAY?

KFIR 3rd week
INDIANA JONES AND THE TEMPLE OF DOOM
Sat. 9.30
Weekdays 4, 6.45, 9
10.40 a.m.: BREAKDANCE 15.20

MITCHELL 10th week
LA TRAVIATA
Sat. 9.30
Weekdays 7, 9

ORGAN 2nd week
CINDERELLA
Sat. 9.30
Weekdays 4, 6, 8
10.30 a.m.: FOOTLOOSE 15.20

ORION 2nd week
ZIGZAG STORY
Sat. 9.30
Weekdays 4, 7, 9

MISSION GALACTICA
15.20 (Sat. 10.30 showing)

ORNA (Tel. 224733)
4th week
POLICE ACADEMY
Sat. 9.30
Weekdays 4, 7, 9
Weekdays 15.20

RON 9th week
NARAYAMA
Sat. 9.30
Weekdays 4, 7, 9.15

SEMADAR 2nd week
YENTL
Saturday 9.15
Weekdays 6.45, 9.15
SMALL AUDITORIUM
BINYENI HA'UMA
2nd week
TENDER MERCIES
Sat. 9.30
Weekdays 7, 9

TEL AVIV Cinemas

ALLENBY 3rd week
CASAH
Tonight 10, Sat. 9
Weekdays 4, 8

BEN-YERUDA 10th week
FOOTLOOSE
Directed by Herbert Ross.
With Kevin Bacon, John Lithgow.
Friday Night, 9.45, 12
Saturday, 7.30, 9.40
Weekdays 5, 7.30, 9.40

CHEN CINEMA CENTRE
Advance ticket sales only at box office from 10 a.m.

CHEN 1 4th week
POLICE ACADEMY
Tonight 10, 12.15
Sat. 7.30, 9.40
Weekdays 5.30, 7.45, 9.40
ARISTOCATS
Weekdays 11, 1.45, 3.45

CHEN 2 10th week
THE RETURN OF MARTIN GUERRE
Fri. 12.15; Sat. 9.45
Weekdays 9.45

CHEN 3 10th week
TERMS OF ENDEARMENT
* MURIEL MACLAINE
* DEBRA WINGER
* JACK NICHOLSON
Friday 9.45, 12.15
Saturday 7.15, 9.45
Weekdays 7.15, 9.45

CHEN 4 6th week
STAR 80
* CLIFF ROBERTSON
Friday 10, 12.15
Saturday 7.25, 9.40
Weekdays 11.15, 1.45, 3.45, 5.40, 7.25, 9.40

CHEN 5 10th week
CROSS CREEK
Tonight 9.45, 12.15
Saturday 7.15, 9.40
Weekdays 7.20, 9.40

ROBINSON CRUSOE
Weekdays 11.15, 1.45, 3.45, 5.40

BETH HATEFUTSOTI JEWISH CINEMATHEQUE
Wed., Thurs. 8.30
THE CHOSEN

CINEMA ONE 3rd week
B.M.X. BANDITS
Friday 10
Saturday 7.40, 9.40
Weekdays 5, 7.40, 9.40

CINEMA TWO 3rd week
YENTL
Saturday 10
Weekdays 4.30, 7, 9.40

CLASS 86 Allenby Rd.
2nd week
Tonight 11
Sat. 7.45, 9.45
Weekdays 5, 7.30, 9.40

LE BAL

DEKEL 2nd week
THE MAN WHO LOVED WOMEN
Sat. 8, 10; weekdays 7.30, 9.40

DRIVE-IN 2nd week
Tonight, Sat. 10

NIGHTMARES

NIGHTMARES

ESTHER 2nd week
SUPER GIRL
Fri. 10, Sat. 7.30, 9.40
Weekdays 5, 7.30, 9.30

GAT 9th week
THE BIG CHILL
In a cold world you need your friend to keep you warm.
Saturday, 7.30, 9.40
Weekdays 5, 7.30, 9.40

GORDON 2nd week
OPERATION STREIMEL
Today 3; Sat. 7.45, 9.45
Weekdays 5, 7.45, 9.45

HOD 2nd week
BREAKDANCE
Tonight 10
Saturday 7.30, 9.30
Weekdays 5, 7.30, 9.30

THE FRENCH INSTITUTE 5th week
BURNING LAND
(TERRE BRULANTE)
Sat. 7.30, 9.30
Weekdays 4, 7.15, 9.30
At the Zevra Club

MAXIM 4th week
EDUCATING RITA
Saturday, 7.30, 9.40
Weekdays 4.30, 7.30, 9.40

LEV I 3rd week
LA TRAVIATA
* TERESA STRATTON
* PLACIDO DOMINGO
* CORNELIUS MACNEIL
Tonight 9.30, 11.30; Sat. 7.30, 9.40
Weekdays 2, 5, 7.30, 9.30

LEV II 2nd week
Tonight 9.30; Sat. 8
Weekdays 5, 8

FELIX
Tonight 11.30; Sat. 9.30
Weekdays 2, 9.30

THE DRESSER

LIMOR Israel Premiere
Tonight 10, 12;
Sat. 7.40, 9.40
Weekdays 5, 7.40, 9.40

AT THE CREEK
Sat. 11.30 a.m.: THE BIG JOKE

MOGRABI 5th week
Tonight 10; Sat. 7.30, 9.40
Weekdays 5, 7.30, 9.40

AGAINST ALL ODDS
* JEFF BRIDGES
* RACHEL WARD
* JAMES WOODS
Israel Premiere
SAVAGE ISLAND
Saturday, 7.40, 9.30
Weekdays 5, 7.40, 9.30

ERENDIRA 9th week
Tonight 10, 12; Sat. 7.15, 9.40
Weekdays 7.30, 9.30

PARIS 9th week
Tonight 10, 12; Sat. 7.15, 9.40
Weekdays 7.30, 9.30

MR. KING AND MR. BKAARD

SHAHAF 3rd week
BLAME IT ON RIO
A Stanley Donen film
* MICHAEL CAINE
* JENNIFER BOLDEN
* MICHAEL JOHNSON
Tonight 10, 12; Sat. 7.40, 9.40
Weekdays 5, 7.40, 9.40

STUDIO 2nd week
RABBI YAACOV
Tonight 10; Sat. 7.30, 9.40

TCIRLET 6th week
BLOOD WEDDING
Saturday, 7.30, 9.40
Weekdays 5, 7.30, 9.40

TEL AVIV 3rd week

THE HERO IS BACK

THE HERO IS BACK

THE HERO IS BACK

PEER 2nd week
A Blake Edwards production
SALLY FIELD **JAMES CAAN** **JEFF BRIDGES**

KISS ME GOODBYE

TEL AVIV MUSEUM 10th week
Discover Louis Malle's
MY DINNER WITH ANDRE
"Best picture of the year"
Chicago Sun Times
Written by and starring
Andre Gregory and Wallace Shawn
Saturday 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

ZAFON 3rd week
B.M.X. BANDITS
Sat. 6, 7.45, 9.30
Weekdays 5, 7.30, 9.30

Tonight 9.30; Sat. and weekdays 9
FANNY AND ALEXANDER

HAIFA Cinemas

AMPHITHEATRE 2nd week
B.M.X. BANDITS
Sat. 7.30, 9.30
Weekdays 4.30, 7.30, 9.30

ARMON 3rd week
CASAH
(Cassette Singer)
* PINA RUSSELL
* HAIM MORIE
* ZOHAR ARGOV
Sat. 7.30, 9.30
Weekdays 4.30, 7.30, 9.30

ATZMON 2nd week
SUPER GIRL
Sat. 7.30, 9.30
Weekdays 4.30, 7.30, 9.30

CHEN 6th week
ZELIG
Sat. 7.30, 9.30
Weekdays 4.30, 7.30, 9.30

MORIAH 2nd week
AN OFFICER AND A GENTLEMAN
6.45, 9

ORAH 3rd week
BLAME IT ON RIO
* MICHAEL CAINE
* MICHAEL JOHNSON
Sat. 7.30, 9.30
Weekdays 4.30, 7.30, 9.30

ONLY Walt Disney's Israel Premiere
ARISTOCATS
Today 4; Sat. 7.30
Weekdays 11.4, 6, 7.30

TERMS OF ENDEARMENT
Weekdays 9.15

PEER 5th week
POLICE ACADEMY
Sat. 7.30, 9.30
Weekdays 1.30, 7.40, 9.30

RON 3rd week
INDIANA JONES AND THE TEMPLE OF DOOM
4, 6, 10, 9

SHAVIT Sat. 7: German film
Weekdays 4.30;
BUY TAKES GIRL
Sat. 9.30; Weekdays 6.45, 9
MUDDY RIVER

RAMAT GAN Cinemas

ARMON 4th week
POLICE ACADEMY
Friday, 10 p.m.
Sat. and weekdays 7.30, 9.30

Sat. 6; weekdays 4, 6
ARISTOCATS

LILY Tonight 10; Sat. 8.45
Weekdays 5.30, 8.45

FANNY AND ALEXANDER
Sat. 7; weekdays 4
BOY TAKES GIRL

OASIS 3rd week
Tonight 10; Sat. 7.15, 9.45
Weekdays 5, 7.15, 9.45

ORDEA 5th week
Tonight, 10
Sat. 7.30, 9.15
Weekdays 4.30, 7.30, 9.45

RAMAT GAN
We continue with the
Tel Aviv showing of
UNFAITHFULLY YOURS
7.30, 9.40

Herzliya Cinemas

DAVID 3rd week
Sat., Sun. 7.30, 9.30
Mon., Wed., 7.30, 9.30
Thurs. 7.30, 9.30

CASAH

TIFERET 2nd week
EDUCATING RITA
Sat. 7.30, 9.30
Met. 5: Walt Disney's
THE FOX AND THE PUPPY

HOLON Cinemas

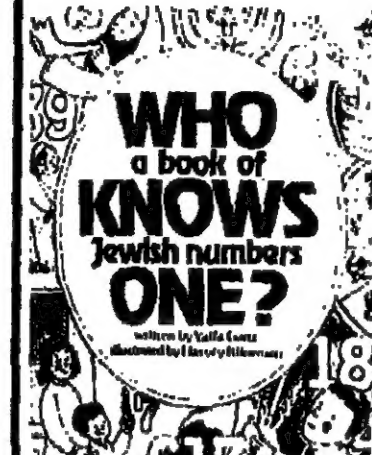
MIGDAL 2nd week
Tonight 10; Sat. 7.30, 9.30
Weekdays 5, 7.30, 9.30
Tue. 5 only

CASAH

SAVOY 2nd week
AT THE CREEK
Tonight 9.45; Sat. 9
Weekdays 7.30, 9.30

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☐ Sava Simcha and the Cinnamon Tree IS 2622

☐ Who Knows One? IS 2240

☐ Follow the Moon IS 2240

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Books valid until July 31, 1984

TOTAL ENCLOSED _____

THEATRE

(Continued from page 4)

L.S. DRONOV - Written and produced by Nika Nika. (Old Jaffa, Hasmith, Tuesday at 9 p.m.)

NOT NOW DARLING - Comedy. Yuval Theatre production. (Cameri, tomorrow through Thursday at 8.30 p.m. Wednesday also at 4.30 p.m.)

PASADOLA - Israeli play about a crazy night in a couple's life. Tzavta production. Tzavta, Wednesday at 9 p.m.)

QUARTET FOR TWO - Selection of love excerpts from plays by Beckett, Pinter, Wilde and Wilks (in English). (Imperial Hotel, on Hayarkon, tonight at 10 p.m.)

THE TEMPEST - By Shakespeare. Cameri Theatre production. (Cameri, tomorrow through Thursday at 8.30 p.m. Wednesday also at 4.30 p.m.)

TOP GIRLS - Satire. Cameri Theatre production. Tzavta, tomorrow through Monday at 8.30 p.m.)

Halfa
NOT NOW DARLING - (Shavit, Thursday at 10.00 p.m.)

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Seasoned greetings

MATTERS OF TASTE / Haim Shapiro

"THIS IS my quartier," I proudly told some friends as I flipped into a parking place in the Little Tel Aviv area at the northern end of Dizengoff and Hayarkon streets.

Needless to say, I was exaggerating. The area is fairly well known to me, from my many excursions to restaurants in the area, but I am sure that thousands of Tel Avivians know far more than I do about its cafés and bars, restaurants and nightclubs.

But I am willing to learn, and I assiduously patronize restaurants in the area. My latest lesson was at Zizi's El Morocco, a restaurant specializing in - you guessed it - North African cuisine. The proprietor, an affable young chap in a turban who seems to spend his time chatting to the guests while others do the work, confessed to us that he is a second generation sabra from a family that originated in Egypt, but he assured us that the rest of the staff were all from the Maghreb.

The restaurant itself is pleasant and comfortable, but not quite luxurious. It would be suitable for, say, a birthday party or an anniversary, but probably not for entertaining one's top client from abroad.

WE OPENED our meal with a bit of everything that was available. The large platter of salads included excellent cooked carrots, beets for those who like beets, rather bland green

peppers, cabbage and a red pepper and tomato mixture designed to remove the roof of one's mouth.

It was this last item that made us ask for water, although we had already ordered a bottle of Montfort Grenache Rosé, despite my promise, from my many excursions to restaurants in the area, but I am sure that thousands of Tel Avivians know far more than I do about its cafés and bars, restaurants and nightclubs.

The hors d'oeuvres also included three kinds of savoury pastries, cylindrical cigars filled with a peppery meat mixture, and less sharp but nicely seasoned pastillas, triangular ones filled with meat and oblong ones filled with potato. There were also little merguez, or peppery hot sausages. Despite the assurance of the waitress that these were made on the premises, we had our doubts. They were good, but not the best we have ever tasted.

All of this was helped down with little rolls, each with its distinctive shape, which had been seasoned to the hilt with salt, caraway, fennel and sesame seeds.

FOR MY main course, I tried the khreime, fish in a hot peppery sauce. When he served it, the waiter told

me that if it was not to my liking I could have something else instead, and he stood by solicitously while I tasted it. But despite the extremely hot peppery oil in which it had been cooked, the fish itself, a large slice of lokus, was very tasty and not overly hot.

My companion ordered the stuffed chicken, in fact a stuffed cornish hen, very elegantly served whole with a stuffing that included rice, chopped meat and a mélange of spices that defied identification. That there was a great deal of cinnamon was clear, but what was the other elusive aroma? Finally, we decided that it must be mace, the fleshy flower-like covering of nutmeg. All in all, the dish was exquisite.

For dessert, there were fried sweet cigars and a sort of coconut cookie, brilliantly coloured with red or green food colouring. I found them both disappointing, especially the latter. Since most of us have a Moroccan sister-in-law, cousin, neighbour or friend, we are all aware of the marvellous variety of pastries which are part of the North African tradition. The third-rate cakes we were served made a sorry end to what had been a delicious meal.

Nor was the mint tea any better. Though it was served in the traditional ornamental pot, it was made with tea bags, and not enough of them at that. A nice gesture was the presentation of glasses of some sort of drink on the house, but even this was spoiled by the fact that the drink, a cherry concoction was not terribly appealing.

I mention these points not because they were essential, but because it was a pity to have them mar a



pleasant evening. Even if these details are not rectified, and I hope they are, it is still a restaurant well worth trying. El Morocco describes itself as kosher and the proprietor assured us that this was the case;

however, since it is open on Shabbat, it has no kosher certificate. The bill for two came to \$6,650, a sum which these days seems to be quite reasonable for such an establishment.

Kryptic legacy



It's a bird! It's a plane! It's Helen Slater, in 'Supergirl.'

ONE THING you don't have to teach Hollywood is how to milk an idea dry. Once it believes it has stumbled on a juicy cow, it simply won't leave her alone until everything has been squeezed out.

Supposing the original Superman was a brilliant idea, which is debatable, the sequel was already a sort of rehash, and the third instalment was an out and out caricature. Even Christopher Reeve, who owes his fame to the part, decided he couldn't take it any more and announced he was dropping out of the series.

But the Salkinds, the father-and-son producing team, were undaunted. Since they had already developed this gold mine and spent so much to perfect the special effects department to create the illusion of a human flying, they couldn't see why they should stop exploiting it. So, if old Superman is tired and needs a rest, maybe a flight back to Krypton or wherever to recharge his batteries, in comes his cousin, Supergirl, as much of an innocent and a puttan as he ever was.

Helen Slater, who plays the part, is the personification of the American WASP ideal, a blonde, sturdy, curvaceous, sporty and oh so nice college girl, the queen of the ball you want your son to marry. That she flies too is an unexpected advantage, but trust her never to use it unless it is for a lofty cause.

Now this lovely creature, who looks and moves like a highly trained majorette, leaves her home on a distant planet (of course, what did you expect?) to retrieve a crystal ball that produces sufficient energy for her world to exist. Her whimsical tutor, Peter O'Toole, negligently dropped it into outer space, and since she had a hand in it she won't rest until she brings back the lost treasure - besides, without it the universe to which she owes her existence will collapse.

Once the audience realizes the extent of the responsibility resting on the not-so-firm shoulders of this wide-eyed girl, one can switch to some slapstick humour with an

CINEMA

Dan Fainaru

apprentice witch, Faye Dunaway, who is bent on ruling the world through magic but is always in trouble because she gets her spells wrong.

Sure enough, the crystal ball drops right in her lap, and from that moment on her problems are over, because through the mysterious power generated by the ball everything becomes possible.

From here on, the conflict is clear. Supergirl wants the magic ball, Supergirl refuses to hand it back. They have a fight in which a whole town is involved, including a strapping buck who falls in love with the maiden from Outer Space, to the dismay of the nasty witch who wants him for herself.

Of course, all this involves a lot of inanimate objects moving by themselves, including an entire mountain; there is even a visit to the Space Dump, that special place where useless sci-fi creatures are deposited when they aren't effective any more. In the end, as you might have predicted, the forces of evil are beaten to a pulp, and the world doesn't even realize how it has been saved once again from a danger that wouldn't have existed in the first place if those creatures from space hadn't used earth as their playground.

Supposing this goes down well with kiddies, who will accept it as a living version of their cherished cartoons (which is exactly what it is), one still wonders whether it was worth \$50 million dollars to produce. But maybe we should let the Salkinds worry about that.

MORE SUMMER FARE. Incidentally, summer fare is defined as something light and easy to digest, without any after-effects. *Blame it on Rio* more or less falls into this category, though it leaves a bitter taste in the mouth.

In his prime director Stanley

Donen was responsible for some of the greatest musicals ever filmed, such as *Singin' in the Rain* and *Seven Brides for Seven Brothers*, not to mention the delightful *Charade* and *Two for the Road*. So what is he doing with this "I gotta go to Rio" item, the kind of sub-product usually passed down to second-class studios and fourth-class directors?

Donen is not the only one lost here. The same could be said of Michael Caine, an actor who can do much better (e.g. in *Educating Rita*, which is still playing around the country). The ones who may have felt more at home making this are Joseph Bologna and Valerie Harper, old TV hands who have played in countless one-joke movies. They make all the necessary vulgar noises, but it's Bologna's job mostly, for Harper hardly gets five minutes of screen time before she is whisked away.

Now for the brilliant plot. Caine and Bologna are best friends, Americans working in Sao Paulo. They plan to spend the holidays together in Rio, with their families; but Harper, Caine's wife, decides at the last minute that she'd rather go alone to Bahia to think about her marriage. Bologna is divorcing his wife in any case, so the two men are left in the company of their two adolescent girls.

The trouble starts when Bologna's daughter, Michelle Johnson, decides she can't keep her clothes on when Caine is there, and she practically seduces the poor, helpless middle-aged male, who gives in, despite his better judgement. It isn't very difficult to imagine what happens after that; believe me, you will be spared nothing.

If this is supposed to be a comedy, it isn't very funny; if sexy and permissive are the key words, this is as sexy and daring as a 1955 copy of *Phibby*; and if we are supposed to enjoy the travelogue, Rio has been much better shot in the past, and the samba has never had such heavy feet. So why was it made?

If YOU WANT to give the kids a treat and enjoy yourself at the same time, take them to see *The King and Mister Bird*, a French animation feature which took some 30 years to materialize. Animators from all over Europe were used; the design is by Paul Grimault, who is credited as director; and a Hans Christian Andersen tale is the starting point. It is a parable about dictatorship, uprising and destruction; it may not be very innovative, but it is very intelligently presented.

The totalitarian king of an imaginary kingdom wishes to steal a pretty shepherdess from her beloved chimney-sweep. In comes the free-spirited bird, who rushes to the lovers' rescue, and as a last resort organizes a whole revolution, using the king's own dumb secret weapons to destroy the monarchy and all its ramifications.

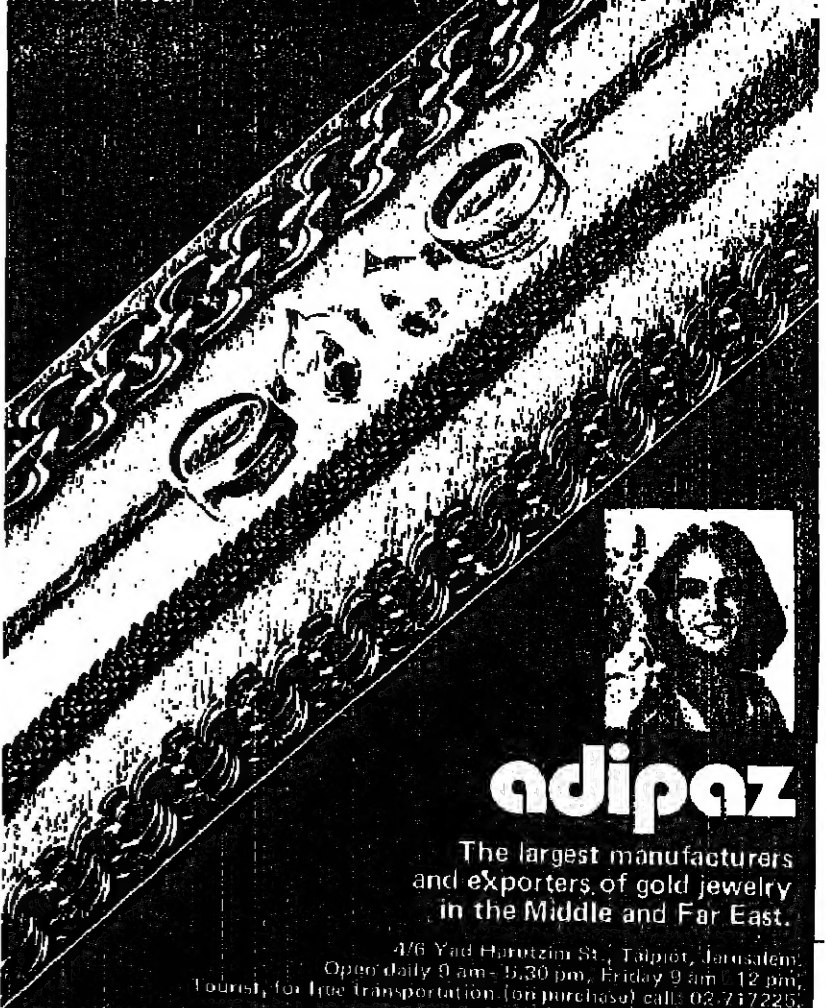
Of course, the plot is more intricate than that, and the visual imagination displayed by Grimault is at times astounding, as in the architectonic parody of the king's monstrously monumental castle. The script, put together by French poet Jacques Prevert, has all the nicely whimsical images he furnished the French cinema with in the '30s and '40s; it is full of his personal use of words as music and weaponry, which is slightly lost in the English version shown here.

That the vision of the world is a little antiquated, possibly because the film was started in the '40s is true; but there is vision, and there is a message, and both are worthy. And the high professional standards of the animation make it a pleasure to watch.

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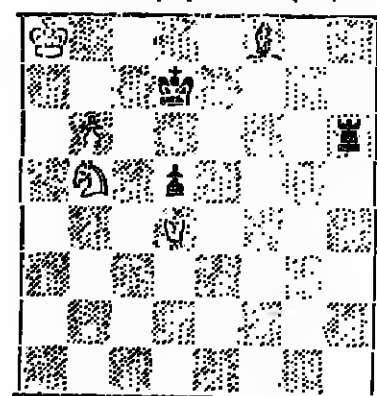
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CHESS

Elihu Shahaf

Problem No. 3181
YOHANAN AFER, Tel Aviv
1st prize, Israel Ring Ty., 1975
White to play and win (4-4)



SOLUTIONS. Problem No. 3179 (Gurevitz), 1.Rd3! a2 2.Kh2 h3 3.Rd4 Ne5 4.Bh1! Ne4 5.Rd4 d10 6.Rd1 Qc7 7.Kel a10, stalemate.

SPASSKY TO PLAY FOR FRANCE
BORIS SPASSKY, the former Soviet world champion who has lived in France since 1976, will play under French colors, an official of the French Chess Federation announced last month.

Jean-Claude Loubatiere, responsible for the selection of players representing France in international competitions, said that Spassky made the decision to play for France on June 10 because of the "hostility manifested towards him by the Soviet Chess Federation since August 1982" (shortly after Spassky won the international tournament at Linas, where he beat world champion Anatoly Karpov).

The former Soviet grandmaster is married to a French woman and became a French citizen in 1978.

KORCHINOI, TIMMAN DIVIDE PIE IN SARAJEVO
GM VIKTOR KORCHINOI, showing no signs of fatigue despite a heavy tournament schedule, and GM Jan Timman, once again show-

ing the form that terrorized other players in 1981-82, carved up a strong field in tying for first in a category 12 tournament in Sarajevo, Yugoslavia.

KorchinOI and Timman scored 9-4 in the 14-man field, posting a 1/2 margin ahead of third place trailblazers GM Artur Yusupov of the Soviet Union and GM John Van der Wiel of the Netherlands. KorchinOI went undefeated, while Timman amassed seven wins losing twice.

The tournament was scheduled on the heels of the Yugoslav Championship, which could explain the relative failure of the Yugoslav contingent. Most of the Yugoslavs in the field had just returned from the 18-man national championship.

Other disappointments in the event were the results of Soviet GM Oleg Romanishin who came in at 50 percent, and GM Eric Lobron of West Germany who occupied the tail-end of the spot, scoring only 4 1/2-8 1/2.

DIZDAR KORCHINOI
1.Nf3 Nf6 2.g3 d5 3.Bg2 Bf5 4.c4 c6

5.Na3 Be6 6.Ng5 Bd5 7.e4 Be6 8.Nd4 h6 9.Nf7 Kf7 10.Ne5 g8 11.d4 Be8 12.Qb3 c6 13.Bh3 Kh7 14.Qb7 Nd7 15.Ne6 Qc8 16.Qc8 Re8 17.Be6 Ra8 18.e5 Ne5 19.Nd4 Ne6 20.Ne6 Nd5 21.h4 Rb8 22.Nf8 Rf8 23.h3 Rf3 24.Ba3 Be6 25.Rf1 Kg8 26.Ra1 Bh7 27.e6 Re8 28.Re5 a6 29.Re5 Rd3 30.Kf1 Rd4 31.Ke2 c6 32.Rd1 Re4 33.Bd6 Nf6 34.Kd3 Be8 35.e7 Kf7 36.Bd6 Ng8 37.Re5 Bd7 38.Ra5 Ra8 39.Re5 Be6 40.f4 g6 41.Re5 Nd7 42.f6 Kc7 43.Rb6 Re8. White resigns.

MARJANOVIC TIMMAN
1.e4 c6 2.d4 d5 3.Nd2 Nf6 4.e5 Nf6 5.c5 c6 6.d3 Ne6 7.Ne2 e4 8.c4 f6 9.e6 Nf6 10.d4 Bf6 11.Nf3 Qc7 12.Ne3 a6 13.Bg5 0-0 14.Bd4 Nh5 15.Rc1 a6 16.Bb1 Qg7 17.Kh1 Bd7 18.Rd1 Rf7 19.Ne2 Kh8 20.a3 Ra8 21.Rc3 h6 22.Bg3 Ng3 23.Ng3 Rf4 24.Ne2 R4f6 25.Ng3 Be8 26.Kh1 Bg8 27.Qd3 Bf4 28.Rc2 Qf7 29.b4 g5 30.h3 Be7 31.Kg1 Bb6 32.Nf2 Qg7 33.Nb3 Rf4 34.Rd1 g4 35.Nb4 Ne7 36.g3 g4 37.Kh1 Rh4 38.f4 Rg4 39.Kh2 Nf5. White resigns.

BRILLIANT TOUCH
White: Kg2, Oh6, Re1, Re1, Rd1, Be5, Pa3, b4, c5, d4, e4, f3, h5, (13). Black: Kg8, Qc7, Re8, Rf7, Be8; Nd7, Pa4, b5, c6, d5, e6, g5, h7, (13). 1.Bh7! Rb7 2.Qg8 Rg7 3.Bg7 Qf7 4.Qf7 Kf7 5.Be5. Black resigns. (Anikayev - Kannas, USSR, 1983).

ART OF ATTACK
White: Kh1, Qd5, Ra1, Bh2; Nd1, Pa2, c3, d3, e5, (9). Black: Kh8, Qh4, Rf8, Nh3; Pa7, b7, c5, g6, g7, h4, (10). Black to play.

1.- Rf1 2.Kg2 Re1! 3. Kf3 (3.Bg1 Qd4 4.Kf1 Qd1 5.Ke2 Nf4 and 6.- Nd5; Or 4.Kh2 Qd1 5.Kh3 Qg4) 3.- Qg4 4.Kc3 Re1. White resigns. (Yartsev - Yushkov, USSR, 1983).

ENDGAME FINESSE
White: Kf6, Re2; Pe4, f2, g3, h4, (6).

Black: Kf8, Re3; Pf7, g6, h5, (5). 1.Re3! Re7 (1.- Re3 2.f6 Re7 3.Kg7 Ke6 4.e5 Ke7 5.Kg8 Ke8 6.e6) 2.Rf3 Ke5 3.Rf4 Ra7 4.Kg7 f5 5.Kg6, and White won. (Anikayev - Gavrikov, USSR, 1983).

The wrong spot

BRIDGE/Hanan Sher

North
AK 10 7 6
AK 8
J 5
A 7 2

West
A 2
K Q J 5 4
Q 8 4
Q 9 5 3

South
A Q 9 5
K 7 2
A K 8 3

BIDDING can be classified as an art, not a science. Even the most "scientific" bidders do not always get to the optimum contract.

That is part of the point of today's deal, where declarer in the "wrong" contract, had to strive mightily to make his game.

North-South had agreed to open four-card majors. And North, with a good five-card suit of spades and 16

high card points, had no problem with his opening bid, one spade. South did not have the four spades systematically necessary to raise partner, nor the 10 high-card points to justify a two-over-one response to partner's opener. His best response, with something in reserve, was one no-trump. To which his partner had two possible replies: three spades, showing long spades and a strongish hand, or two no-trump, inviting partner to go on to game with maximum values for his first call.

South probably should have shown a "preference" for spades. But he preferred having the lead come up to his minor-suit kings, and had the no-trump game.

WHEN THE OPENING lead of the heart king hit the table, South wished he had thought some more.

Four spades certainly appeared to be the better spot, with the contract apparently depending on "finding" either the diamond ace or the club queen in the East hand. But he was not in four spades, and he had to make the best of it.

The first heart was ducked. East followed with the three, and West led the heart queen. South was about to duck again, but stopped first for a quick stock-taking. He could count eight "sure" tricks in the form of five spades, two clubs and the heart ace. Possible ninth tricks could come from the "right" positioning of the diamond ace or the club queen in the East hand. But how much would nine tricks be worth? The scoring was Top-Bottom, and South would get precious few match points for making three no-trump while the "field" made four spades.

A major factor, South thought, would be the division of the heart suit. What card had East played on the first heart? It was the three, the beginning of an up-the-line signal showing an odd number of cards in the led suit.

Which might mean that the way to avoid a minor-suit guess was an end-play against West. That demanded that South retain a heart with which to throw West in at the right moment.

The heart ace won Trick Two, and dummy's spade ace was cashed. East followed with the three-spot. West with the deuce. "If the heart suit is divided 5-3," thought declarer, "the spades may not split 3-2. And if West has long hearts, he is likely to have short spades."

A small spade was led from dummy, and South played the nine. The trump in his throat cleared when he saw West play the three of clubs.

The spade queen was cashed. West discarding a diamond, and a club to the ace put the lead in dummy. On the spade king South and West discarded diamonds, and the spade ten was played from dum-

my. South discarded a second diamond and West went into a huddle before discarding a third diamond.

The stage was now set for the play of the nine of hearts from dummy. East followed suit, and South played a small club. Winning the heart jack. West proceeded to cash his other two heart winners, while South pitched the seven and king of diamonds. Now West was forced to lead away from his club queen, and South's remaining king-jack of clubs took the last two tricks.

In the end, South made his contract by making his diamond loser disappear. As the strip-squeeze developed, West was forced to dispose of his cards of exit, in diamonds. It should be noted that West was tripped. Had he pitched a heart, South could have afforded to play a diamond, instead of a heart, from dummy at Trick Eight.

Best of all was the fact that, with the 4-1 spade split, South would have had a hard time at four spades.

As it was, most of the declarers in four spades went down while South, righting the wrong contract, scored his three no-trump game.

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This Week in Israel: TEL AVIV MUSEUMS

Beth Hatefutsoth

Visiting hours: Sun., Mon., Tues., Thurs. 10 am-5 pm; Wed. 10 am-9 pm. The Museum is closed on Fridays and Saturdays. Children under 5 are not admitted.

Permanent Exhibit and Chronosphere
The main aspects of Jewish life in the Diaspora, presented through the most advanced graphics and audio-visual techniques.

EXHIBITIONS:
1. "To Save a World", American Jewish Joint Distribution Committee (AJCC) 1914-1984.
2. "The Enigma of the Colares Menorah" (From July 18, 1984).

JEWISH CINEMATHEQUE:
"The Chosen" A special relationship between two Jewish boys from different backgrounds who live in New York. The time is the Second World War. The film is based on the book by Chaim Potok. Starring: Maximilian Schell, Rod Taylor, Bobby Benson. Directed by Paul Kagan.
Wednesday, July 18, 1984 and Thursday, July 19, 1984 at 8.30 pm.
Admission fee: IS500; For members of Friends Association: IS400.
Courtesy of **bank leumi** בנק לאומי

EVENTS:
1. An evening in memory of Prof. Uriel Tal, on the 30th day after his death. (In cooperation with the Israel Historical Society and the Chaim Rosenberg School of Jewish Studies, Tel Aviv University).
Participants: Prof. Daniel Carpi, Prof. Gavriel Cohen, Abba Kovner, Prof. Saul Friedlander, Prof. Nathan Rotenstreich, Dr. Abraham Shapira, Dr. Nachum Arieli. By Invitation Only.
Tuesday, July 17, 1984 at 8 pm.
Beth Hatefutsoth is located on the campus of Tel Aviv University (Gate 2), Klausner St., Ramat Aviv, Tel. (03) 425161. Buses nos. 13, 24, 25, 27, 45, 49, 74, 78, 274, 572.

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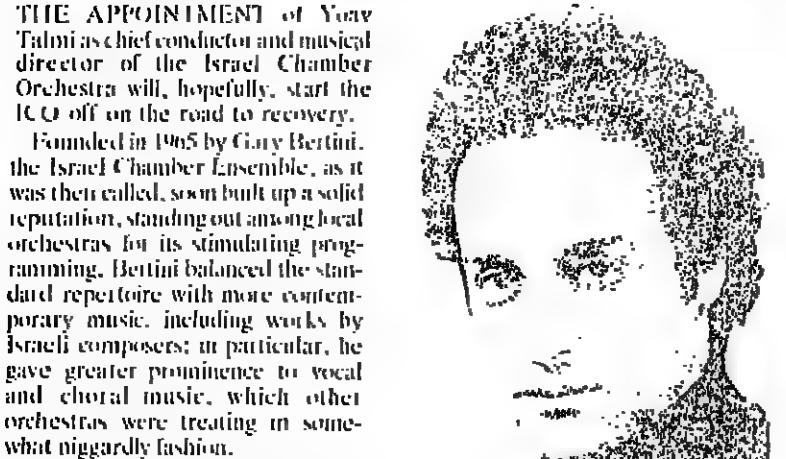
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Trials of an orchestra



Yoav Talmi

MUSIC & MUSICIANS

Yohanan Boehm
The appointment of Yoav Talmi as chief conductor and musical director of the Israel Chamber Orchestra will, hopefully, start the ICO off on the road to recovery. Founded in 1965 by Gaby Bertini, the Israel Chamber Ensemble, as it was then called, soon built up a solid reputation, standing out among local orchestras for its stimulating programming. Bertini balanced the standard repertoire with more contemporary music, including works by Israeli composers; in particular, he gave greater prominence to vocal and choral music, which other orchestras were treating in somewhat niggardly fashion.

The ICO has been through some trying times. In 1977, Rudolf Barshai arrived in Israel from Moscow and was hailed as the chamber orchestra conductor par excellence. He received the red-carpet treatment, and did introduce a new standard of precision in ensemble playing, although his direction lacked musical inspiration. Disappointed with criticism of his musical performance and interpretations, he left the country (and has just been appointed to a chief conductorship in Vancouver).

Following Barshai's departure, a succession of new, occasionally illustrious, names appeared on the ICO letterhead: people like Luciano Berio, Neville Martinne and Uri Segal. But their imprint on the orchestra, whether in programming or performance, was not felt in any significant way.

The management stumbled on, with guest conductors, haphazard planning and bad timing of concert schedules. In the process, it lost more and more of its hitherto faithful listeners. In Jerusalem, concerts were moved from Binyanei Ha'uma to the Jerusalem Theatre to the YMCA. But even in this much smaller auditorium, attendance was slight.

Despite these problems, however, the orchestra went on a world tour this year and performed at the Hong Kong Music Festival, in Japan and in the United States, with conductors Nicholas Kraemer and David Shulman, and soloists Alan Civil, Leonard Rose and Eugenia Zukerman.

YOAV TALMI, born on Kibbutz Merhavim 41 years ago, studied at the Tel Aviv Rubin Academy under Bertini, Mordechai Seter and Arthur Gelbrun. Later came the Juilliard, competitions and prizes. Talmi left Israel for lack of an orchestra appointment in 1972, going first to London for two years and then settling in Arnhem, Holland, to conduct the symphony orchestra for seven years.

But he always wanted to come back to Israel for good. (His parents still live at Merhavim, while his wife, an excellent flautist in her own right, was born on Kibbutz Afikim.) He will settle in Kfar Sava and intends to spend at least half of his time in Israel with the ICO; for the rest, he will continue to fulfil his many international engagements. He is all out to restore confidence in the special quality of the ICO and the programming of the coming season looks most promising.

The schedule calls for 10 subscription concerts in Tel Aviv repeated three times, with another six programmes dedicated to J.S. Bach's tercentenary. These will be given twice. (Poor Handel's tercentenary is being ignored.) Haifa gets eight subscription concerts, among them three dedicated

to Bach; Jerusalem will get six plus a special. Two will be a *capella* programmes at the Dormition Abbey on Mt. Zion; the others, at the Jerusalem Theatre, will comprise three evenings of Bach works, one of which will be with the BatSheva Dance Company. Two programmes will be dedicated to opera.

AS A NEW VENTURE, the ICO will be collaborating in an attempt to recreate an Israel Opera, using local singers. The two operas planned will be given in concert performance, as no pit is available anywhere in Tel Aviv.

Gluck's *Orfeo ed Euridice*, will feature Mira Zakai and Mital Shamir in the title roles, with the Netherlands Chamber Choir; Purcell's *Dido and Aeneas* will be performed with Janice Taylor, Sheila Armstrong and Stephen Roberts from abroad, together with five local artists and the Camerata Singers. Both operas will be conducted by Yoav Talmi and are included in the subscription series for Haifa.

Noam Sheriff, Zvi Avni and Nahum Amir will represent Israeli composers in the ICO's programming this year. Talmi does intend to give more prominence to Israelis in the future, but this year the Bach celebrations take up too much room in his schedule.

The rest of the ICO's programmes are interesting in terms of works, guest conductors and soloists. Now that the orchestra is making a fresh start, audiences should give conductor Talmi, management and musicians a chance to prove their mettle. The potential is definitely there, waiting to be tapped.

ANOTHER ORCHESTRA striving to survive critical times, this time financially speaking, is the Netanya Orchestra. It has had the good fortune to be led by one permanent conductor, who is more or less also his own manager and director.

Samuel Lewis, a former member of the London Symphony Orchestra, settled in Israel in 1968. After several jobs both in and out of the music world, he decided that Israel needed a light orchestra, on the lines of Arthur Fiedler's Boston Pops Orchestra, and his musical enthusiasm and managerial talent has kept the Netanya Orchestra on the map against all odds.

The orchestra is partly subsidized by the Ministry of Education and Culture and the Netanya Municipality, but Lewis has to earn most of his budget the hard way. His ensemble is therefore a sort of "utility" orchestra, available for all occasions.

The slogan "You pay, we play" sounds very commercial for a cultural enterprise, but the orchestra's extra-musical activities help pay for its budget and thus assure its survival. All programming is by Sam Lewis himself.

The Netanya Orchestra plays about 130 concerts during the regular season, plus 60 youth concerts. Lewis happily reports that some 100 young people have become subscribers to the regular concerts after being introduced to the beauty of music in these youth concerts.

Fourteen open-air concerts are played every summer for the benefit of the Netanya Municipality for the benefit of the many tourists who flock to this seaside town.

WHAT'S ON

Notices in this feature are charged at \$4 per line, insertion every day of the month costs \$80. Payment in Israeli shekels. (Prices do not include VAT).

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THIS WEEK AT THE TEL AVIV MUSEUM
EXHIBITIONS
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GALLERY TALK AT THE NAHUM GUTMAN EXHIBITION (in English), Sunday, at 11:30 am.
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A SPECIAL EXHIB

Sorry showing at Bezalel

Meir Ronnen

THE ANNUAL exhibition of works by senior and graduating students of the Bezalel Academy's Fine Arts Department is a dismaying event.

The accent is on painting, if you can call it that. With one or two exceptions, it is hard to believe that after four years of study these students still don't know how to apply paint or approach colour harmony or composition in a way that enables them to pass even a minimum amount of revelatory information to the viewer, or elicit even the smallest *frisson* of intellectual or physical sensation, much less pleasure.

The blame for this sorry state of affairs must lie with their teachers, all of whom are capable, if they wish, of passing on the basic techniques of drawing and painting. Instead, the teachers seem to have encouraged their proteges to be fashionably witty, adopting current art magazine approaches. It was only a week or so ago that I heard one of these students defending her work with talk about the "beauty of the ugly."

Why bother to paint well when it is currently fashionable to present Bad Painting, on as large a scale as possible? Nearly all the works in this show are large. Scale is confused with strength, size equated with power. Ironically enough, the only halfway well-handled and sensitively harmonized painting in the show is the smallest work of all, by **Ido Barot**.

All the work in the show is basically derivative, from Lucien Kravitz to the Cobra school to the anti-aesthetics of New Painting. I do not mean to offend and the inevitable painted sticks lie on the floor. The dreadful installation pieces that combine painting with structures of various types are laboured in the extreme. The only well-made piece in the show, a floor installation of mock-anthropological-conceptual content, manages to combine Charles Simonds and Dennis Oppenheim. An enormous di Suvero type sculpture by Elad Shattiel defeats itself in its deliberate choice of a soft and torn material: layered cardboard. The only painting in which colour is made to work, apart from the Barot's, is one by **Naomi Azriel**. The Lucien-like monsters of **Dalia Shtolman** are competently handled.

Well, you don't have to spend four years at the Fine Arts Department to bring off stuff like this. Art students aren't, or shouldn't be, expected to become instant geniuses. They must first learn what academics always used to teach, how to render a bottle in perspective and how to put a composition together.

Such things are taught at other departments of the Bezalel; why not at this one? It's obviously time to change not only the approach, but also the curriculum. What will all these students do when Bad Painting goes out of fashion? (Jerusalem Artists House). Till July 31.

THINGS ARE no better in the ceramics department of the Bezalel, once its strongest wing. The equivalent of painted sticks propped against the wall can be found here too, next to some pseudo-sculpture.

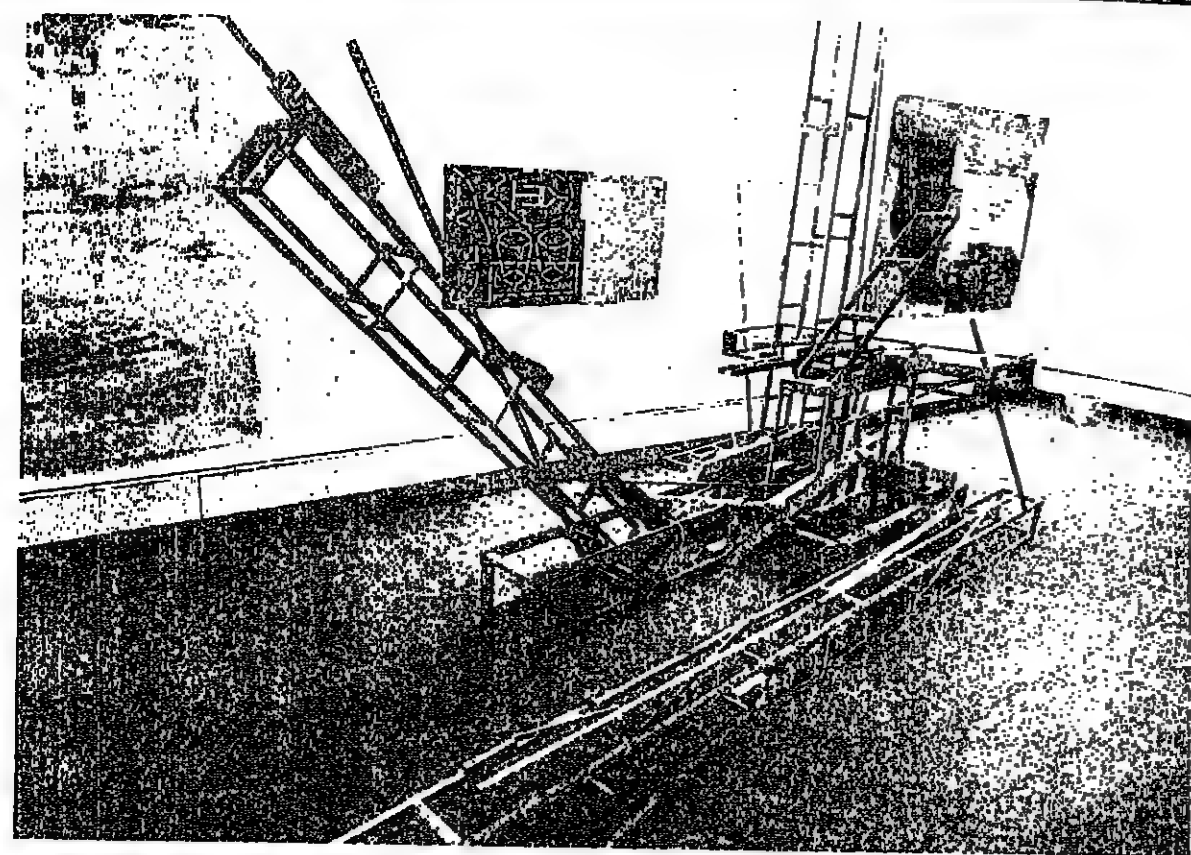
There is a little more pottery this time round but nearly all of it is distinguished and none the better for its being allegedly related to the forms of earlier neighbouring cultures. The accent is on painted decorative additions, most of it in appalling bad taste. A single environmental piece links to convince. The display is saved only by the great sensitivity of **Chana Rubinstein**, who presents a series of delicate minimalist incised and painted plaques entirely derived from the feeling of pigment, canvas and paper. If this department turns its back on quality pottery design it will be a great loss, for there is always a need for good pottery. But if, in addition, it cannot find a justification for using ceramic outside pottery, it might just as well pack up.

The photography department's display was accurately summed up by a visiting curator this week as a "complete bore," some soft porn notwithstanding. Adequate photography is within the province of the many these days; again, one doesn't have to attend an art academy to turn out the sort of mundane capability expressed here.

Things are livelier by far in the graphic design department, where packaging and posters are efficient and lively, if somewhat trendy. There is some good logo design and, on the arty side, a few little minimalist collages of painted hand-made paper. One has the feeling that these students have learned the basics while fitting themselves to make a living. The animation department shows an often clever trick film, to music by Paul Dukas, but the handling of Leonardo's face is clumsy and poorly timed.

The jewellery section is still alive and kicking (too prominent are varied works in papier mache, paper and also in heavy metals by **Ben Goldberger**; but there are still very few works that would enhance the wear.

As in previous years, the weightiest impression is that made by Bezalel's virtually autonomous School of Design, both industrial and environmental. While this year's austerity furniture is neither attractive nor original, there is a very interesting lamp made of little more than a fluorescent tube by **Shai Berklin**; a revolutionary skeleton kerosene space-heater by **Dudi Ezrati**; a portable beach tent-shade that folds up into nothing by **Dani Yaffee**; and some easy-to-wear clothing for surgical staff by **Gilat Oz Ari**, to name just a few of the interesting inventions. In the architectural section, which is characterized by great professionalism, there is an outstanding proposal for a bridge linking the New City of Jerusalem to Jaffa Gate, by graduating student **Adnan Colman**. The proposal, beautifully drawn and rendered from different angles, conceives of a roof top road covering a line of town house type buildings and shops which form a dam, creating a lake in the upper part of the Valley of Hinnon adjoining Mamilla Road. Whether you like the idea or not is immaterial here; the project is well conceived and carried out. (Bezalel Academy, Main Building, cnr. Rehov Bezalel and Rehov Shmuel Hanagid, J'lem). Till July 31.



Part of the display by graduating students of the Bezalel Fine Arts Department. (Jerusalem Artists House).



Poster for satirical play by Nita Drori.



Poster by Amir Rom.



Surgical clothing designed by Gilat Oz Ari, a Bezalel design student.



Wine labels by students of Bezalel's Graphic Design faculty, on view at the Academy's main building in downtown Jerusalem. The labels express a self-dignity. Photos courtesy of the Bezalel Academy.

New shows in Tel Aviv

Gil Goldfine

TWO PAINTERS, painter Miri Shemer and Orla Misher, both time with a thoughtful range of mixed media canvases. Shemer waves her brush like a Disney wand, spreading speckles and splashes of oil and acrylic rainbow hues across frontal, oval formats describing isolated details of nature, mainly foliage and tree trunks. Shemer reinforces her statements by applying real boughs to the flat canvas, having painted them in colorful camouflage, to blend into a rather harmonious composition.

Misher translates her confrontation with the landscape in more reflective tones: Shemer's pictures scream, Misher's whisper. A quiet palette utilizing blue-grey backgrounds to support a reddish pyramid shape and a black linear palm frond fall into synchopated rhythms. A great deal of tension is created by shapes and lines bursting into the frame from the picture's edges or by shapes butting against each other in the central fields. Misher has learned a great deal from Aroch and Har-El and has used these influences to advantage. A pleasant two-person show in an out-of-the-way gallery. (The Yehoshua Gardens Art Pavilion, Park Hava'aron, Tel Aviv). Till July 17.

BOAZ VAADIA now approaches his "conceptual-anthropological"

installations with different materials. From the wood, hemp and stone constructions of the past few years, Vaadia (an Israeli sculptor living in New York) has graduated to shale and twine, more refined materials, the use of which in the current show is more structured and intelligently oriented than the primitive sleds and barriers created by his fictitious "subhumans" for protection, sacrifice and survival. Vaadia's constructions are architectonic: towers, pitched volumes, obelisk shapes and geometric reliefs, all projecting a reserved intellectualism, grey flannel compared to past burlap.

Despite the changes in materials and textures Vaadia uses the same vocabulary, merely packaging the same message differently. (Julie M. Gallery, 74 Dickson, Tel Aviv).

IN A FRENZY of agitated action Sarah Erman strokes into focus otherwise passive landscapes, some industrial, tree-lined sites, others open fields with waving sheaves of one sort or another. Erman removes her scenes from reality by exclaiming local colour for tones of sepia, grey and black with a pastel tint. There are many echoes of Illman and Klipsch in her diptychs and triptychs, with more attention being paid to the calligraphy and embossed effects than to concern for good drawing and planned composition. (Tova Osman Gallery, 100 Ben Yehuda, Tel Aviv). Till July 20.

How to shrink a museum

Edith Varga-Biro

THE PAST few years were a stormy period for two long-established Haifa museums: the Music Museum and the Ethnology & Folklore. The Municipality, because of budget cuts, has closed down both, fired the staff of one and part of the other, then joined and resettled them in the cleverly designed (by Dudi Gal), but airless mezzanine floor of the Haifa Museum.

The newlyborn "Music and Ethnological Museum" is now displaying exquisite pieces of (mostly 19th century) European folk embroidery and other artifacts, together with musical instruments (original and reconstructed).

The exhibition (entitled "From Kantele to Bolero") is a pleasant potpourri of peoples and their crafts, from austere Scandinavians and sophisticated Western and Central Europe, to the pomp-loving Balkans. The objects are shown for their individual beauty and not in the context of a specific folk culture, as in more complete ethnographical displays.

Resembling our own Jewish-Ottoman, Ottoman-influenced waisted, are vests from Albania, Turkey, Yugoslavia and Hungary. Each has its own individual cut and is decorated with gold twists and braids, rough puff and handworked buttons.

A Bulgarian tablecloth with an embroidered, multicoloured, light flower pattern can be compared to the similar Hungarian "matyo" needlework. In the former, ornament is crowded in every available space, while in the latter, the pattern is composed to suit the structure of the object.

Balkan fabrics (not excluding Tur-

key) hold the centre of stage, including gorgeous Yugoslav dresses (of which this museum possesses one of the best collections in the world outside their homeland). Of special note are a complete Slovenian black costume elegantly embroidered in silver; and homespun linen dresses from Serbia, cut widely, reaching to the ankles, and decorated with striking red-and-black needlework. The costumes are partly mounted on showcase dolls, but not always true in detail to the way they were worn.

The "gusle," a folk-fiddle, is also shown. It is played while held on the lap. The double horseshoe on top and the snake carved on the bow illustrate a Yugoslav folktale of faithfulness and self-sacrifice, related by curator Nina Ben-Zoor, in which a horse saves his master from a serpent and is killed himself. This is a good example of how oral and material folk tradition meld, in a world in

The Ingathering, etc.

Meir Ronnen

YET ANOTHER show by new immigrant artists (arrived over the last five years) comprises works by 22 artists from Russia, East Europe, North and South Africa, Argentina, England and the United States. The Easterners win hands down, though this is a very mixed bag. A number of the Russians have been seen before at this gallery, with similar or identical works, like Valentin Shorr, Anatoly Basin, and Alexander Okun, the latter pair once members of the Aleph group in Leningrad. These four are also the dominant professional group of this exhibit, although one must also include the remarkably well-handled watercolours (of a pair of armed angels, half-pre-Raphaelite, half-Byzantine) by Tania Kornfeld, originally from Russia and recently returned from an extended stay in the U.S.

Also of note is a huge cropped head by **Soula Rose** from South Africa, and a flower piece and some etchings by **Tania Slutski** from Russia. Verna Gutkina, a competent young painter from Moscow exhibited elsewhere here over the last few years, shows somewhat more abstracted landscapes in a lighter palette. Quite amusing is a naive tapestry by **Rivka Harson**, a first work by a no-longer-young lady from Leningrad. Youngest participant is Tunisian-born Lucien Krieff, 23, who weighs in with a large head in an early Bezalel-Art Nouveau manner. The show also includes

ceramics and prints. (Debel Gallery, 17a Keren, Tel Aviv). Till July 21.

ADINA GROSS makes her debut with a very mixed bag of semi-naïve genre paintings, the best charming and colorful, the others either oversweet or too poorly handled to have been included. Gross records weddings, folklore and shikun genre, contrasting strolling orthodox couples with ladies of the roadside, or depicting a young couple having their fortune told. Some of her romantic scenes are almost cartoons. Her natural gifts emerge in one small, colorful formalized landscape (24) a charming little success which she herself should study further. (Ipanema Gallery, 11 Lincoln, Jerusalem). Till July 19.

THE WORLD Organization of former residents of Hungarian-speaking countries (shouldn't Israel qualify?) has organized a show of works by (ex-) Hungarian speakers and of course is led off by such participants as illustrators **Shmuel Katz** and **Yossi Stern** and cartoonist **Karol Gardosh** (Dosh), though Ze'ev Farkash is not represented; perhaps he was not willing to be associated with such *fol-de-rol*. One of the most professional touches is provided by the efficiently academic portraits of **Oswald Adler**, but, for the most part, this show is one of either high-powered or low-level kitsch. It does not do this community much justice, but then it has always had a better reputation in the literary field. (Leo Model Auditorium, Bahai Centre, Beit Ha'am, J'lem). Till July 27.



Adina Gross: "At the Millner's" (Ipanema Gallery, J'lem).



A "Gusle," the Yugoslav folk-fiddle, now on view at the Music and Ethnology Museum, Haifa.

which simple but beautiful artifacts expressed commonly held beliefs and ideals. A catalogue and/or written explanations are sorely missing. (Haifa Museum, till end July).

Boaz Vaadia: construction, shale and twine or leather thongs. (Julie M. Gallery, Tel Aviv)

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that 50 per cent rather than 25 per cent of his family's land be handed to the state. (The state appropriated the land of those who left it in 1948 and its proportion of the family's land depends on how many members of the family left.)

They knew that he wanted to get married and prepared the family to receive him. Zaidan could get a building permit. In the end, he says, he bought land privately for his house. At that point, the Land Administration agreed to the 25 per cent without bringing the case to court.

In Kati Karam, someone mentioned a government committee on land use whose decision could not be appealed. Said Aloni: "There is no such thing any more. According to the new Basic Law (Judiciary) passed about a year ago, largely through her efforts, the real estate administrative body whose decisions are beyond appeal."

One of the teachers who came to a meeting in Bar-On pointed out that Arab children can study the Koran at school only through sixth grade. After that, it's the Hebrew Bible.

Aloni quoted Aloni as saying that there is "Jewish education" in this country and there is "education for Arabs." Here it's a matter of changing policy, of not having Jews determine what Arabs should learn. But she pointed out that parents even now can organize to determine 20 per cent of the school curriculum, and Arab schools could take advantage of that law.

And what about those who make equal rights conditional on army service? Aloni said that by law every citizen is obliged to serve in the army. But Arab citizens are not called up. "On that basis, they can't deprive you of your right," she said. The CRM wants a separation between army service and the right to education and housing.

They also believe that Arabs should be called upon to do service in their own communities, but not as a pre-condition.

Aloni spoke straight, in her usual unadorned manner. When a questioner politely warned that he was about to be provocative, she said she likes provocative questions because they're the easiest to answer. When the provocation stemmed from ignorance or the provocation was not interested in hearing her out, she responded to aggression with aggression, detailed her record on the issue at hand and concluded: "I didn't do it for you and you don't owe me anything but respect."

SHE WAS also capable of answering subtly with subtlety. In Arara, the poet Mahmoud Minis said his father had had 800 dunams of land, and now, together with all his brothers, he has 200. His nephew wanted to build a home, but had "no place, not even in Heaven." He built anyway, and got a demolition order, "while moshavim were going up all around us."

The question: "If it's a crime for a man to kill another man, is there any doubt about the crime of killing a nation?"

Aloni answered with a *midrash*: Why did God, who created the world with the breath of his mouth, make just one man and not a whole nation? It was to tell us that all men are descended from one man, and that in all its diversity the world is one.

So what is the CRM's policy on a law of return for Arabs? That question came up at the same meeting. Aloni said: The law of return is for the repatriation of the Jewish people. A Palestinian state will deal with repatriation of the Palestinians. "It's better for two families to have separate homes with a fence between

them than one home in which they fight all the time." Not repatriation, but compensation is the question to be negotiated.

Said Bar-On: "On each side there are formulas that mean peace and formulas that mean war. Saying that Jews have the right to live in Hebron means war. Saying that Arabs should be repatriated in Israel also means war."

One of the educators present quoted Hailik on *nahal avot*, the patrimony or the heritage of the fathers. "You see," he said, with a glint in his eye, "we learn from our teachers, our cousins. Even Israelis can be deprived of rights. Don't take the land away and put those Yemenites on it that you brought with such joy on a magic carpet..."

Said Aloni to Bar-On: "I told you Hailik had become their poet."

THE TOUGHEST meeting was the largest and the latest: by the time Aloni got to a spacious front lawn in Halpitha close to midnight, the arguments had apparently been brewing for a couple of hours, and among the assembled were some supporters of Rakah's DFPE and the Progressive List — which is called the Arab List among Arabs.

At first it seemed that Aloni had given in to fatigue and lost her concentration. But gradually, with enough opposition to make things interesting, she seemed to get it back.

She was asked why she hadn't voted against the Lebanon War, but only abstained. She pointed out that the position of the nine people who abstained was very clear: "If it hadn't been they wouldn't have had to give us police protection." But the vote was on a no-confidence proposal by Rakah. "I didn't want to burn myself [by voting with them] and make myself useless politically... If it had made any difference in the outcome, we would have voted against the war."

The arguments over the art of the possible roared on. Zaidan intervened to say that if the Left doesn't team up with the Alignment, the Alignment might form a national unity government with the Likud. "That might be good for the Communists, but we're not interested in fanning the flames. We're interested in solving problems."

"That's very strange to hear from a Palestinian," someone called out from across the circle of lawn chairs. Sometime early in the discussion, the air shifted and we were downwind from the local dump, with the smell of burning plastic heavy in the air. Here and there nostrils twitched, but that was probably out of anger. When we left, most people were on their feet, arguing, and it looked as if it could come to blows.

THE NEXT evening Aloni had another open-air meeting — this one on a penthouse roof in Neve Avivim, North Tel Aviv. The home was very finished and very furnished, the predominant dress was the manicured informality of the upper middle class, and there was no food. The meeting was arranged by the woman of the house, whose husband has been associated with another political party.

Half an hour into the meeting, there were nearly 200 people, many young, sitting elbow-to-elbow on everything available — especially carpets of plastic grass on the floor.

Aloni's positions were consistent with what she had expressed in the Triangle, but she allowed herself much more irony in this shared culture. She began with a rhetoric based on biblical quotes, said the predominant book these days is Joshua, the book of conquests, and talked about

the treatment of "the stranger in your midst." After about 10 minutes of this she said: "You think I'm giving you a Bible lesson, but I'm just using the terminology of Gush Emunim. If you don't understand the code, you'll wake up and find yourself in a country you never believed could be."

On the basic points there seemed to be general agreement in the group — getting out of Lebanon, freezing West Bank settlement, diverting funds to education, housing, social services, a pluralistic interpretation of Who is a Jew, limited jurisdiction for rabbinical courts, self-determination for Palestinians. On the question of a Palestinian state she mentioned vaguely the possibility of a confederation and pointed out, as she had in the Triangle, that Jordan was more worried than Israel about a Palestinian state.

Someone asked if we will have an Arab prime minister, given the Arab rate of population growth, when Arab citizens have truly equal rights.

Aloni said that first of all the West Bank must have self-determination. That would leave Israel with about 3.5 million Jews and 600,000 Arabs. The Jewish rate of increase declined as education and the standard of living improved, and she assumed the same would happen among Arabs.

You have to be a person of little faith, she said, to believe that demography is a reason to deprive Arabs of equal rights. She concluded: "I'm not worried about the year 2,500. I'm concerned that this be a country you can live in."

THE MAIN arguments were about tactics: provided everyone present wanted to end Likud rule, what was the benefit of voting for a small party rather than the Alignment?

She repeated her message about the need for a more clearly defined line to oppose the Right. In answer to numerical questions about coalition composition, she said that in the worst case, if the Alignment accepted the Aguda version of Who is a Jew, she would not join the coalition but would support it: i.e. Peres could still tell the president she is in his bloc and the largest bloc gets the first try at forming a government.

Why vote for CRM rather than Shinui, for instance? Aloni said they work together on many issues, and that some of their differences are in history. "Most people in the CRM come from a kibbutz background. Amnon [Rubinstein] comes to liberalism from the Revisionists."

"You know what?" she went on. "If you find him a nicer guy, vote for him." But she did point out that Shinui's surplus vote agreement was with Ezer Weizman, while hers was with the Alignment.

What did Shulamit Aloni learn from these encounters? The first night, she said, she was surprised by the "lack of confidence" — evidenced by the degree of aggression — on the part of young Communists and Progressives. The second night, she learned she has two weaknesses: she gives people credit for knowing more than they do, and she assumes people know that the National Religious Party and Agudat Yisrael need to be in the government in order to have any power — and therefore will moderate their demands if the Left has enough power.

When the Neve Avivim meeting dispersed into a general hum and buzz or argument, one of the men present confessed to a friend that he hadn't really followed the intricacies of the discussion. "But she's got a good mouth," he said. "She's good to have in the Knesset."

Maybe style is a significant part of the story, after all.

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ISRAEL'S agriculture is doing very well. Israel's agriculture is doing very badly. Both these statements are true, the facts are there to prove it.

The depressing plight of farmers, in the Bik'a along the Jordanian border, in Pithut Shalom along the Egyptian border, has been beamed vividly on TV screens. A family tell an Arab creditor that they have no money, offer him instead crates of tomatoes which they cannot sell. He refuses.

Citrus groves are uprooted, hothouses stand empty. Agriculturalists walk away from their settlements, leaving multi-million shekel debts unpaid.

And yet, and yet. Statistics show that output increased by over 40 per cent during the Seventies (1973 to 1981), and continues to grow — by 7.4 per cent in 1982, by 5.7 per cent last year.

Earnings have gone up, also, thanks largely to this greater productivity. The increase in 1983 was upward of 10 per cent. As agricultural wages rose by only two per cent (in real terms), the self-employed farmers' income soared in that year by close to one-fifth.

How to reconcile the conflicting facts? If farmers are earning on the average more than before, and if one part of them is nevertheless earning less, it follows that the remainder must be making considerably more money than they used to.

There are several reasons for this disparity. One is that the market is becoming erratic — and that too has a reason. Traditionally settlers tilled the land to feed the local population. By the early 1970s, the job was done, the market was satiated — and still output grew.

It had to grow, otherwise earnings would drop. Agrotechnology has become more sophisticated in the world at large. That creates a tougher price situation. The farmer has to achieve a greater output per unit of land and water, otherwise he will be undercut by competitors at home and abroad.

Says Amos Hudar, head of the Moshav Movement: "Once a family could manage with five cows, then it needed 20 to make a living. Now it needs 70." On the poultry front, the normal production per farm used to be 250,000 eggs a year, today it is 1.5m.

Each homestead was obliged to achieve economies of scale. An outlet was needed for the extra output. Exports became a must, they now account for 35 per cent of Israel's agricultural output.

THIS IS where the erraticism comes in. The export market is not under Israel's control; it is subject to economic ups and downs, suppliers from many countries jostle in the market-place and the demand for different products fluctuates.

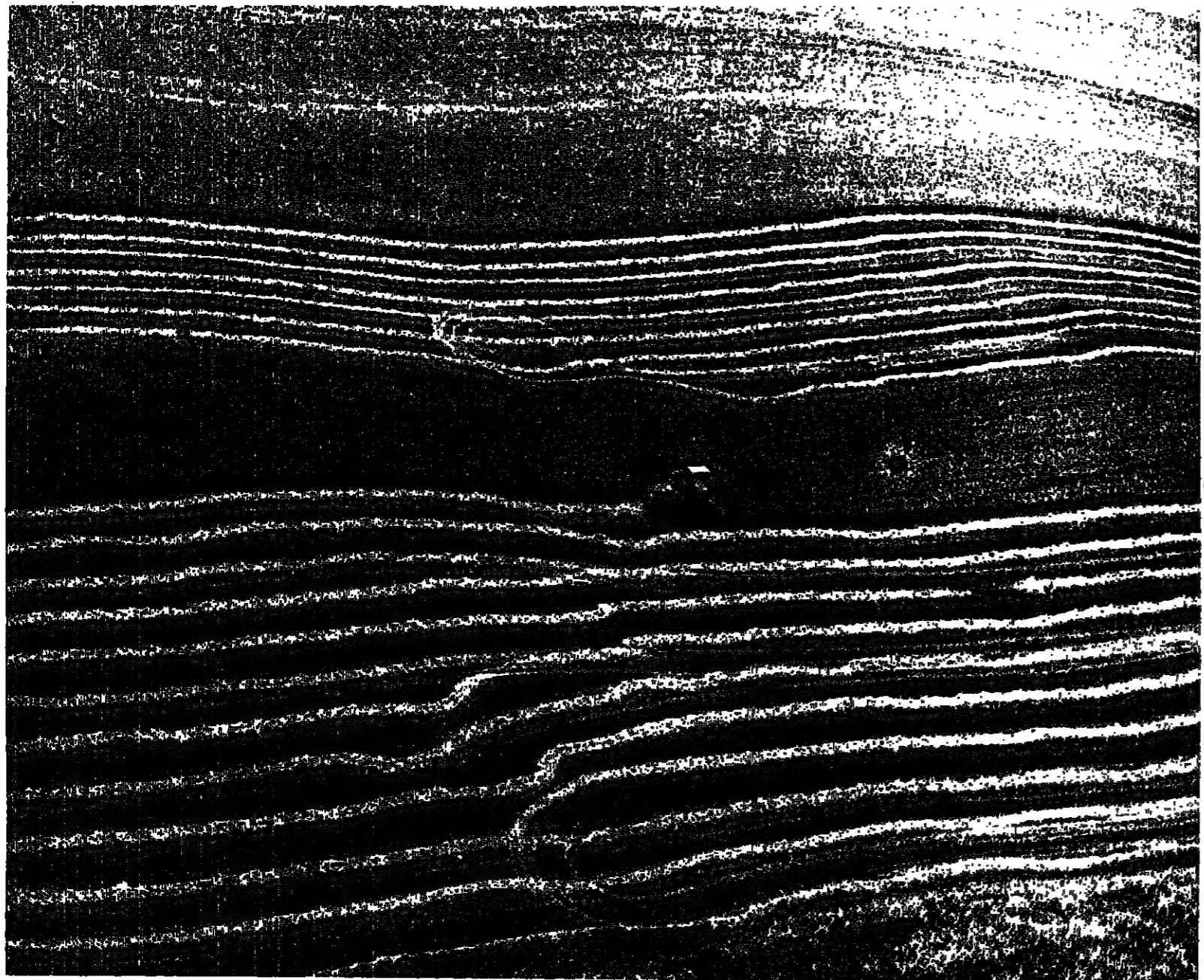
The country's agricultural exports fell from \$600m. in 1982 to little over \$500m. last year, a drop of 15 per cent. But not all items are affected. If citrus is excluded, the decline in foreign sales is only 3.5 per cent. Performance is uneven. Cotton and avocados are generally on the rise, while citrus is in the dumps.

New products replace old ones — until the buyer country becomes satiated with the new products too. (The Third-World nations are in many cases not satiated with any products at all, old or new; but they have no dollars for imports, which is another problem.)

Twenty years ago low-cost economies in the Far East started undercutting the Western industrialized countries in conventional manufactured goods like textiles. The same

Changing patterns

The state of Israel's agriculture has become a campaign issue, as the major parties attempt to apportion blame or claim credit for the condition of the country's moshavim. Is the smallholder's farm, which was founded in the days of the horse and wagon, able to survive in the age of computers and combines? The Jerusalem Post's DAVID KRIVINE reports.



process is now taking place in agriculture.

Ami Uliel, secretary of the Vegetable Growers' Association, talks about tomatoes. "A farmer needs to make at least \$1,000 a ton if he is to support his family. That means earning \$1,500 to cover marketing costs."

"The price fetched in Europe's overloaded shopping centres is currently \$600-\$700 a ton. How do the exporters manage? Because the government pays them a bonus of \$1,000 a ton — but up to a certain limit only."

"The farmer produces 10 tons of tomatoes a dunam, of which three tons are sold locally and the rest overseas. A group of moshavim have 800 dunams of tomato hothouses, which means they have to export 5,600 tons."

"The government bonus is limited to a quota of 2,000 tons for the zone. On the rest they get no bonus at all, which means they sell the stuff at a loss."

That suggests a breakdown in planning — an activity which the philosophy of Liberal ministers like the late Simha Ehrlich and the present incumbent Pesach Grupper does not hold in high esteem. Farmers in the moshavim mentioned by Uliel complain: "The government provides the finance for 270 dunams

of tomatoes, the Jewish Agency makes us cultivate 800 dunams. Don't they consult each other?"

Planning is essential in agriculture. Industry can stop and start production at will, but a farmer who plants a crop is stuck with it; and fruit-trees take years to ripen. The Labour movement understands this. Israel's agriculture is its criterion.

It should be interjected at this point that, as Professor Shmuel Pohoryles, head of planning and development at the ministry, states, the country's ageing agricultural institutions have been overtaken by rigidity. The marketing organizations (Agrexco, the Citrus Marketing Board) operate on cost-plus, which means that whatever the end-price secured, they get their cut. If the price drops, the victim is the farmer.

Israel used to dominate the European citrus scene. Today the continent is flooded with good-quality, low-price supplies from Spain, Morocco, Greece and Cyprus. The Bank of Israel stated bluntly in its last annual report: "It seems that the Israel citrus sector is gradually losing its relative advantage."

GROVE-OWNERS blame the government for bad exchange-rate poli-

cies; and indeed the exchange-rate insurance scheme does not fully compensate agricultural exporters for the sag in European currencies, compared with the dollar. But should it? Business enterprises are supposed to weather the fluctuations of international trade, and that includes cultivators; especially when aid is at least partially supplied by the authorities, to soften the blows.

Citrus sales have dropped from a high level of \$250m. as recently as in 1981 to little more than \$150m. Groves that lose money are increasingly neglected. Most vulnerable are those owned not by agriculturalists but by amateurs, who delegate the cultivation to contracting companies on that same cost-plus basis.

Lacking income, the proprietors stop investing in modernization. Over half of Israel's citrus plantations are functioning below par and should, experts say, be written off.

A senior official observes: "Suppose we uprooted 20 per cent of the area under citrus and for good measure 20 per cent also of the least efficiently cultivated area under other fruit. Suppose we put terrain saved and the water under cotton."

"We could be earning at the end of the day more dollars from that extra

cotton than all the citrus sector earns at this moment — without reducing the volume of our citrus exports (since we could produce the same amount of citrus on 80 per cent of the land)."

Cause of this deterioration in the once-exemplary citrus industry is the yawning — and widening — productivity gap between competent and less competent cultivators. The Bank of Israel states bluntly that only 10 per cent of the plantations at present have yields that can be described as high.

To be a hyper-efficient agricultural producer is not easy, especially for a generation nurtured in the good times of low costs (loan capital used to be available almost free of charge) and controlled prices. Efficiency is harder still when the structure of farming is wrong. The moshav cannot shift from loss-making tomatoes and fruit-trees to more economic crops like cotton. With the best will in the world cotton cannot be grown profitably in diminutive smallholdings.

Here we come to the second reason for the disparity in earnings between different segments of the agricultural community: the survival from the past of an obsolete method of settling villagers on the land. □

ISRAEL'S agriculture used to be one of the wonders of the world. First came the kibbutzim, and they were followed after the creation of the state by a rapid expansion of the moshavim. Immigrants from developing countries in the 1950s found their footing in the family farm. At the beginning they didn't know which end of a shoot or bulb was up. By the 1960s they were veritable agronomists. The Jewish Agency had cause to preen itself.

Today 83 per cent of the moshavim created by the Agency cannot sustain themselves. Under the old format all members possessed an equal-sized plot, all received the same water allocation, all worked the land with their own hands.

The village of family farms, each of 40-50 dunams, cultivated by the owner and his dependants without the exploitation of outside labour, represented an ideal society and a thoroughly acceptable socialist alternative to the agricultural collective of the kibbutz.

That was 30 years ago; since then things have changed. The smallholding has ceased to be economic. Its size is wrong, the cost of mechanization too great. "The moshav was created in the days of the horse and wagon," Pohoryles reminds us. "It has strayed into the age of the combine and the computer."

Sixty family plots need 60 tractors, another official points out, yet a single tractor can serve 10 plots. The moshavnik either does not buy it, or gets into debt to acquire one that lies unused much of the time.

It is a question of structure. In industry the day of the workshop is over, the factory has replaced it. In agriculture the day of the moshav is over. Replacing it are the large private farm, the moshav shitufi — and the kibbutz. Most striking is the success of the kibbutz. Based originally on a social rather than an economic vision, the collective settlement has proved as innovative, resourceful and dynamic a money-making machine as any business undertaking.

Today one farmer in Israel feeds 55 inhabitants. That sets a high standard (in the U.S. the ratio is one to 72). Within the moshavim some of the less successful have leased their plots to a more enterprising neighbour. It is against the regulations, yet at present, according to Pohoryles, one-quarter of the moshav members use 60 per cent of the land and water. They account for 68 per cent of the output and earn three-quarters of the income.

And they employ salaried workers without shame: 30 per cent of the manpower on the moshavim are wage-earners.

The converse of the above achievement is that three-quarters of the moshav membership have to content themselves with one-quarter of the income — and that spells a crisis. How serious a crisis? Says Pohoryles: "A majority could be productivized, with the aid of a three-year government-financed programme of reorganization and reinvestment."

"But a full 30 per cent of the moshav population are beyond hope, they cannot be saved and must be described as redundant. We are talking at this moment of 6,000 families."

THERE IS AN atmosphere of torment in the Agriculture Ministry and throughout the settler organizations. Planners and economists face an agonizing dilemma. Productivization has been the breath of their being. World experts calculate that doubling food production in the semi-arid regions of the Middle East



(Above) The moshavim's Amos Hudar. (Below) Prof. Shmuel Pohoryles.



takes a whole generation, or 25 years.

Israel's officials are proud of the fact that their country, a semi-arid zone in the Middle East, has increased its food production over the last 25 years not twofold, but twelvefold.

And it must go on achieving ever more output per unit of land and labour. The officials are aware of that — yet they are aware at the same time that the technological virtuosity they promote increases joblessness. By helping to keep Israel's farming profitable, they are bringing more and more settlers to a state of ruin.

The deadlock at the heart of this problem is that whereas demand for industrial products is seemingly endless, demand for agricultural products is limited. As incomes grow, people buy more goods. They also eat more food, but their food intake does not increase interminably; they can only eat so much.

Industrial manpower has multiplied over the years in Israel. The labour force in agriculture has shrunk. In 1960 it numbered 121,000 persons. That was 16.5 per cent of the civilian labour force.

Today the figure has dropped to 75,000, or 5.5 per cent of the total; and the proportion is still too high.

Israel's output matches (roughly) the country's total consumption of agricultural goods. (We import some, but export as much as we import.) Virtual self-sufficiency is accounted for by 5.5 per cent of the labour force — and even so, almost one in three is superfluous.

We have the capacity to meet all our agricultural needs with a staggeringly low 3 per cent of our labour force.

It is an impressive potential, but it raises the question — what to do with the rest? According to the classical economic theory, nothing. In the course of time, they will draw their own conclusions and drift away from agriculture. This is already happening in settlements near the big towns.

Things are not so easy in the distant villages of the Jordan Valley and the Negev, where no urban employment is available within commuting distance. Besides, do we want to denude the villages?

Ministry officials have strong feelings on the subject. "Is everybody to reside in Tel Aviv?" declaims one of them. "Do you know how many Israelis inhabit the long, long stretch facing the Jordan border all the way from the Dead Sea to Eilat?"

"Four thousand Jewish families, that's the number — and you want to reduce it further?"

SO, WHAT is to be done?

"Change the economic structure of the village. Agriculture is no longer a self-sufficient activity; it must be combined with other jobs. The kibbutzim devote only 28 per cent of their working time to farming. They have had the foresight to build industries, providing a supplementary occupation."

"The moshavim must do the same, they must heterogenize their output. The Agriculture Ministry could well change its name; it would be better designated as a Ministry for Rural Areas. Its planning task should be to help make the villages profitable, by variegating their economic activities to include industry, services, construction and trade as well as farming."

But is the world market for farm products so stringently limited? Israel's industrialists have got round bottlenecks by creating new products through research and development. Cannot the agricultural sector do the same?

It can — but we are brought back to the terrible basic paradox. The more science is put into agriculture, the greater is the shrinkage in the need for labour. This process is occurring in the manufacturing sector as well; unemployment is gaining ground in Europe's industry.

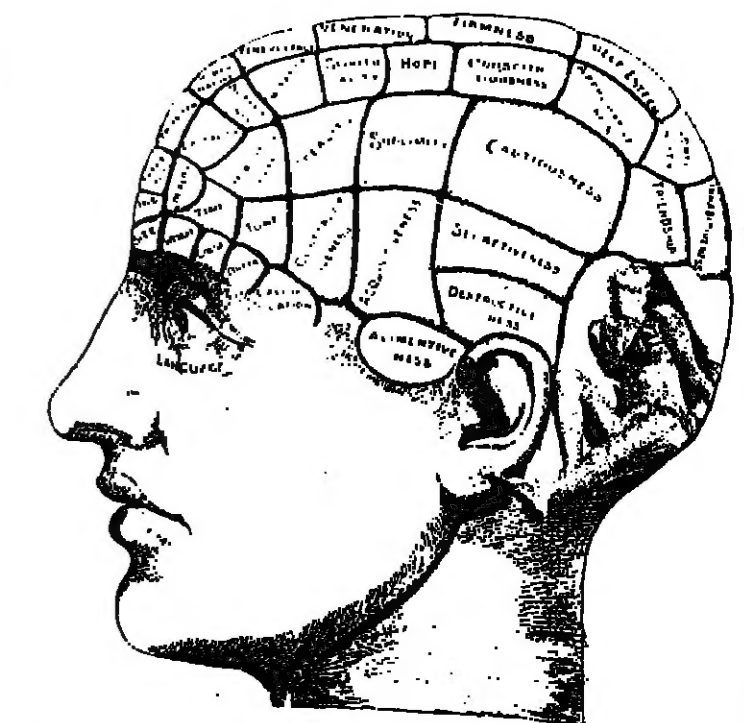
In agriculture the problem is more intractable; experience shows that. Mechanization is on the rise. Research teams have developed pigmy apricot bushes which can be harvested by machine. Many tree-products are cropped by "shakers." Scientists have developed a spray that weakens the twig holding the fruit to the branch, so that the fruit drops off more easily. The robot does it all.

Who needs the work of men's hands? "Almond plantations require one day's human labour a year," the official confides. Research and development can — if enough of it is done — solve the problem of keeping Israel's agriculture ahead of the race. It cannot solve the problem of a shrinking village population.

That requires a new philosophy of rural planning and a new approach to the whole subject of population dispersal. Can the authorities find the resources for a major restructuring operation? The fate of 6,000 redundant families is at stake. □

"Perchance to dream..."

Hamlet, Act III Scene I



Man has always dreamed of exploring new frontiers, and recently in Haifa one of the most enduring of these uncharted regions was finally discovered: the very source of all these dreams — dreams themselves.

The "dream zone" of the human brain had eluded modern science until a man in Haifa walked into the Technion's medical school with a minor complaint. The patient was hooked up to instruments to check his sleep patterns, and the startled staff found that the man was incapable of dreaming — which would make him the only known human adult to sleep without dreaming. An electronic scanner then detected a minute piece of shrapnel in the stem of his brain, leading neurologists to the area of the brain where dreams may originate.

What's on the mind of the average Israeli? Your friends and relatives overseas don't get the full picture from their local papers; they should be reading THE JERUSALEM POST INTERNATIONAL EDITION every week, for complete coverage on Israel and the Middle East. Order a gift subscription today.

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IN THE MORE than 20 years that have passed since superspy Kim Philby fled to the Soviet Union via Beirut, much has been learned about him. The British Intelligence officer/KGB agent has been the subject of public inquiry, academic investigation and many an espionage novel. Still, the story of Kim Philby is far from complete.

Perhaps the most important of the blank areas in the Philby case is its Soviet political background, and the affair's repercussions within the Soviet intelligence network. A look in this direction leads us, almost inevitably, to the Middle East.

But first it is necessary to recall some of the basic facts of the case.

In July 1951, after British intelligence officials Guy Burgess and Donald McLean escaped to the USSR, their friend Philby, a senior official in British counter-intelligence, was fired as a security risk. Philby had once headed MI5's Russian desk, and had also spent several years in the U.S. as its agency's liaison officer to the CIA, where his contact was none other than James Angleton, chief of counter-intelligence in Langley, Virginia.

Some time after his dismissal, Philby went to Lebanon to work as a journalist. In his absence, the investigation against him continued. Twelve years later, in 1963, the British were about to take action against Philby. But someone warned him, and he fled to the Soviet Union.

Some time later, the Soviet Union announced that Colonel Kim Philby had been a Soviet spy since the 'Thirties, when he and others at Oxford and Cambridge had become committed communists.

Philby and his associates had supplied the USSR with an enormous amount of secret material and betrayed many important Allied intelligence operations, creating the main channel through which the Soviets obtained Western nuclear secrets.

HOW DID Philby's dismissal in 1951 affect the Soviet intelligence structure? Within a month, the KGB (then MGB) minister, Viktor Abakumov, was dismissed and arrested. Abakumov, so brilliantly described by Alexander Solzhenitsyn in *The First Circle*, had been the ministerial head of the Soviet Committee for State Security since 1946, a position which was administrative and subordinate to intelligence boss Lavrenty Beria.

While Abakumov was clearly a Beria man, his successor, Semen Ignatiev, was not. A senior party official, Ignatiev had been head of a department in the Central Committee prior to his appointment.

If Abakumov had reported to Stalin only what Beria told him to, Ignatiev clearly did not. This was certainly a blow to Beria, who since 1938 had been head of the Soviet secret police machinery. It was probably a signal that Stalin, in the last years of his life, had decided that Beria had too much power. It might even have signalled, to Beria, that he himself was the target of a possible purge.

That was the conclusion of historian Robert Conquest, in his study of the Soviet Union after World War II, and was later confirmed by Nikita Khrushchev in his memoirs.

But the main confirmation of Stalin's wish to rid himself of Beria comes from an analysis of the trials and personnel changes in the Soviet Union and Eastern Europe from 1951 to 1953. In almost all the cases, most of the culprits were nominees of Beria. Especially convincing, from this point of view, is the Slansky trial, where most of the important accused had gained political promi-



PHILBY AND THE JEWISH PROBLEM

MICHAEL AGURSKY follows a 30-year-old maze through the Soviet intelligence network and the Stalin-Beria rivalry, with an important stop in the Middle East.

ence because of their links with the Beria-led Soviet secret service.

PHILBY was the highest-ranking Soviet spy ever in the field. That fact in itself may explain the scope of the 1951 purge, of which Abakumov was only the most prominent victim.

Many of the names of those purged in 1951 are unknown. But one name is known - that of General Evgeny Pitovranov, a senior KGB official arrested in August of that year and later rehabilitated.

Pitovranov's connection only became clear in 1972, with the publication of a book by Otto John, a West German politician who was kidnapped and taken to East Germany in 1954 and later released. For more than a decade, John wrote, he could not understand why his Soviet interrogators had concentrated so much on his (John's) role in secret negotiations with the British during the war, when John represented the German opposition. To John, the Russians' questions about British behaviour in Spain and Portugal so many years ago seemed strangely irrelevant.

But the irrelevant became relevant to John years later, when he read Philby's memoirs and a book by British historian Hugh Trevor-Roper. The Russian interrogators, including a KGB general and high-ranking diplomat Alexander Panfushkin, wanted to know

The escape of Burgess and McLean provides us with yet another clue to the Soviet attitude towards Philby in 1951. By allowing two of his associates to defect, the Soviets were almost certainly exposing their principal mole. To save Philby, the Soviet spymasters could have taken Burgess and McLean out of circulation simply by exterminating them. It can therefore be assumed that the "escape" was a kidnapping, in order to bring about the fall of Philby.

It is almost certain that, when they arrived in Moscow, Burgess and McLean were arrested. They were probably interrogated about their "treacherous" activities as "double agents." Apparently, they were rehabilitated two years later, when suspicion about Philby began to abate. Melinda McLean went to the USSR in the autumn of that year.

SOME OF THE suspicions against Philby must have been based on the information about the Middle East which he supplied his Soviet contacts. In passing on American and British estimates of the strength of the Yishuv, Philby certainly contributed to the shaping of Soviet policy towards Israel, which may have been connected with Moscow's decision to support the Jewish state in 1948.

The Soviets were interested in military-political estimates of the strength of both sides in the Middle East conflict. Being a pathological anti-Semite, Stalin did not believe in the fighting abilities of the Jewish soldier. In 1941 he had warned Polish General Anders that the Jews were rotten soldiers. It was impossible for him to imagine a military victory by Jews over neighbouring Arabs who outnumbered them significantly.

But being a pragmatic politician he needed hard evidence to support his anti-Semitic prejudices. The British and American sources only confirmed his preconceptions, since they too underestimated Jewish strength and overestimated that of the Arabs.

That's why Stalin decided to support the Jewish side. He wanted to save the Jews from immediate collapse only in order to infiltrate into this region behind volunteers who would be sent to help Jews and prevent another Holocaust.

Some people naively believe that the USSR wanted only to see the British thrown out of Palestine. In fact, the USSR wanted to fill the vacuum itself immediately after the British left. Soviet support for the Jewish state was only a tactical move in the Soviet thrust into the Arab world. The USSR never supported Zionism as such, and could return to the idea of a bi-national state any time after its successful penetration.

Another Soviet miscalculation, which was also bolstered by Western intelligence, concerned the Israeli left, which was overestimated and regarded as a prospective Soviet bridgehead.

BY JULY 1948 it was already clear that both basic assumptions about Israel were wrong. So the sophisticated Soviet penetration operation was shelved. The USSR began to reduce its support of Israel.

American and British estimates of the Arab-Israeli conflict could be erroneous; they could be taken at face value by the Soviets, and this would lead to wrong decisions. That's why Philby could be suspected of having passed to the Soviets phoney information in order to mislead them. It is quite likely that he was intimately connected with the fateful Soviet decision to support the State of Israel in 1947-1948. If Stalin

was somehow disappointed by how things turned out in Israel, he could blame his secret service for giving him incorrect information which of course came from the British through Philby in order to deceive him.

Czechoslovakia was the principal Soviet extension for supporting Israel in 1948. Czech arms were sold to Israel at the time. Several of the accused in the Slansky trial were indeed involved in this operation, though Slansky himself was never enthusiastic about it.

The majority of the defendants were Jews who were slanderously denounced as secret Zionists. The trial had a clear purpose - to delegitimise Israel and to explain Soviet support for Israel in 1948 as the result of an international Zionist subversive operation.

The Philby team was regarded at the time as a main transmission belt of this morbid conspiracy.

That's why the Soviet side tried to establish a link between "Zionists" in Czechoslovakia and their English terminals.

ALL THIS must be linked to another aspect of the Beria affair. There was a sophisticated plot to discredit Beria through the discredit of his main foreign agent. It is known that Beria himself was accused after his arrest in June 1953, four months after Stalin's death, of being "an English spy." No doubt this accusation preceded the Philby affair. Khrushchev in his memoirs recalls that in 1937, when Beria was first suggested as a deputy KGB minister, Minister of Health Grigory Kaminsky strongly protested against the nomination. Indeed, Kaminsky, who served in Baku, whence Beria emerged as a political personality, said during a session of the Central Party Committee that after the Civil War it was generally believed in Baku that Beria served in the intelligence of the short-lived independent Azerbaijan (Mussavlatist) government and was in contact with British intelligence, since English troops occupied Baku at the time. Kaminsky was immediately arrested and shot.

Svetlana Alliluyeva claims more. According to her, Beria was a double-agent during the Civil War. Sergei Kirov, who became the number two man under Stalin and was chairman of the revolutionary government in Baku after the Mussavlatist downfall, ordered Beria's execution in 1920. The order was not carried out. Beria only became prominent after Kirov himself was assassinated in December 1934.

Whatever the truth of all the claims against Beria, it is clear that those who plotted for his downfall could use this myth against him. But they needed hard evidence. That's why discrediting Philby as a double-agent would have been a deadly weapon against Beria.

After Beria's arrest and execution, Soviet intelligence officers who handled Philby before 1951 were vitally interested in clearing him as soon as possible in order to clear themselves from suspicion. They succeeded by using all means at their disposal, including the kidnapping of the unwitting John.

THERE IS a serious lesson to be learned from the Philby affair. If such a superspy could be sacrificed during the struggle for power in the Kremlin, we might have here a key to the many mysterious things that happened within the Soviet intelligence network, including the embarrassing wave of extremely controversial defections in 1961-1964, when the plot against Khrushchev was consolidating in the Kremlin itself. □

JOHN MORTIMER, the eminent novelist known to a wider public as a playwright and the creator of Horace Rumpole, the Old Bailey Hack, recently decided to give up his legal career to concentrate on his writing. However, he has not allowed his occupational skills to remain idle. In *Character* is a collection of interviews with such diverse personalities as Graham Greene, Lord Olivier, Michael Foot and David Hockney, the majority of these pieces having previously appeared in the *Sunday Times*.

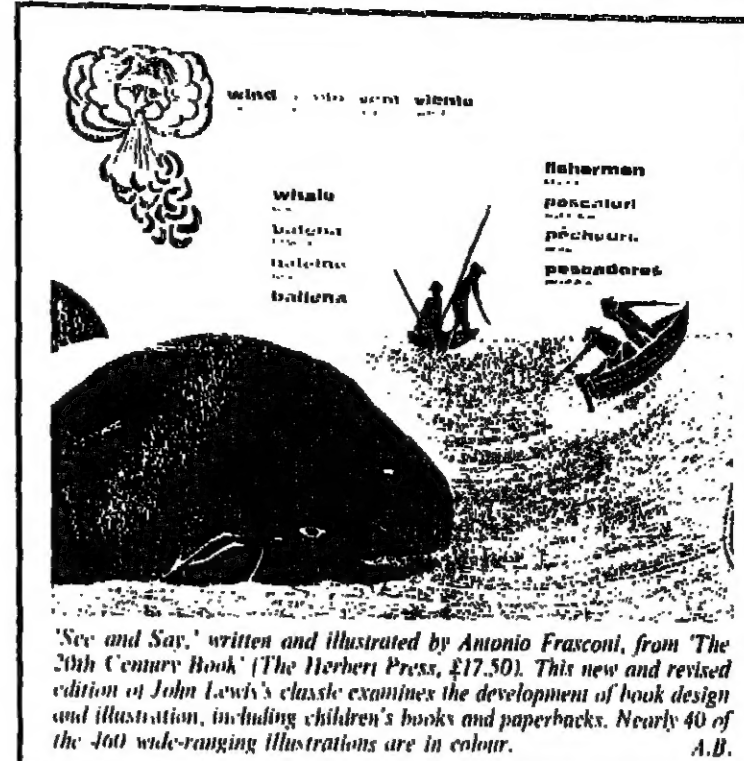
Mortimer can be insistent in his questioning but for the most part he gently prompts his subjects into self-revelation and succeeds where an approach of becoming hostility would have silenced the interviewee. The Chief Constable of Greater Manchester is recorded as saying: "I had this great love of humanity and a desire to stand up for the underdog. After school, I went into the Military Police by choice." The best-selling novelist Shirley Conran admits: "I was determined to reach the American best-seller list - and I thought, what's the thing that will do it this year, and I said, 'Invest'." French novelist Raymond Queneau reveals a murky past as a railway carriage vandal.

Tough questions, though subtly posed, are not avoided. L.P. Thompson, a leading proponent of nuclear disarmament, concedes that had the atom bomb existed in 1939 Britain should have surrendered to Hitler rather than engage in nuclear warfare. The Archbishop of Canterbury and Cardinal Hume are asked how they reconcile their belief in an omnipotent loving God with the murder of six million Jews. Neither subject escapes well. But by and large, the interviewee is allowed enough rope to hang himself, should he choose, or to present himself in a way that contradicts the public image.

Lawyers and judges, not surprisingly, feature prominently. The flamboyance of the American trial lawyer, Melvin Belli, contrasts with Mortimer's background; but both have much in common. Belli tells with relish the story of an American judge called "Necessity" Brown (the cause he knew no law) who tried to prevent him from citing "nigger cases."

THIS WAS one of the few anecdotes to escape the attention of Gyles Brandreth.

The Law is an Ass is a comprehensive collection of police bungling, courtroom repartee, payon hidden statutes and withal stings. The law and humour coexist uneasily. In the days of capital punishment



'See and Say,' written and illustrated by Antonio Frasconi, from *The 20th Century Book* (The Herbert Press, £17.50). This new and revised edition of John Lewis's classic examines the development of book design and illustration, including children's books and paperbacks. Nearly 40 of the 400 wide-ranging illustrations are in colour. A.B.

Cross-examination

IN CHARACTER by John Mortimer, Hammondsworth, Penguin, 206 pp. £1.75.

THE LAW IS AN ASS by Gyles Brandreth, London, Pan, 150 pp. £1.75.

MOREOVER... by Miles Kingston, Hammondsworth, Penguin, 174 pp. £1.95.

Ralph Amelan

some judges sallied forth with somewhat grim jests. When a defendant called Hogg, on trial for his life, pleaded for mercy from the presiding judge, Sir Philip Bacon, on the ground that they were related, he received the retort "I think not, for Hogg cannot be Bacon unless it is well hung."

But a sense of humour, used sparingly, can damp down emotion and quell hostility. One defendant, excited with synthetic religious fervour, refused to call a witness save for "my Maker, who is well aware of my complete innocence." The judge punctuated that line with this dry direction to the jury: "The prisoner is charged with stealing a watch. He calls a witness who does not appear. On the other hand, two witnesses saw him take the watch. Consider

La plage de Paris

SYLVIA BEACH AND THE LOST GENERATION by Noel Riley Fitch, London, Souvenir Press, £14.95.

Neville Braybrooks

carried most of them.

Among her customers and supporters were Pound, Gide, Eliot, Ford, Valéry and Beckett. For children she provided a special shelf of toys in a book room, and there were cut prices for students who used the lending library. During the Spanish Civil War she sold posters for the Republic, and she was always prepared to cash a cheque or advance money to a needy friend. Her

your verdict." An alleged lawyer complained that he could not even sign his own name, but received the judicial response: "You are not charged with signing your own name." And Sir Henry Dickens, son of Charles Dickens, dealt neatly when sentencing an old hag who shouted: "You ain't a patch on your dad."

"I quite agree with you, but what do you know about my father?" "Oh, I've read all 'is books." "Really, where?" "Well, I read some in prison."

"Have you? That's capital, for you will now have eighteen months in which to resume your studies." American justice has at times had a rough-and-ready flavour. One Kentucky judge, angered by the lack of decorum in his courtroom, yelled: "Silence in court! Half a dozen men have been convicted already without the court's having been able to hear a word of testimony." A scrupulous judge in Nevada, before hearing a case, announced in court that he had received \$15,000 from the plaintiff and \$10,000 from the defendant and added: "The court has returned \$5,000 to the plaintiff and will now try the case on its merits."

The unattractive features of the law have long been the butt of jests. One juror, having finished hearing a long trial, complained: "I'm so full of

law that it's going to be difficult to keep from cheating folks after I get back in business."

A portrait of a successful lawyer standing with a hand in his pocket drew the comment from a disgruntled ex-client that it would have been far more life-like had the man been portrayed with his hand in another man's pocket. And many would sympathize with an Irish judge who, when asked to donate a shilling to pay for the funeral of a poor Dublin barrister, replied: "Only a shilling to buy an attorney? Here's a guinea; go and bury another twenty of them."

The author concentrates on quick-fire anecdotes, and there is little background material on many of the more important figures who feature here, such as F.E. Smith or Mr. Justice Darling. Within those limitations, the book is recommended light reading.

MILES KINGSTON has been writing his "Moreover..." column in the *Times* for three years, and some of his pieces have now been collected in book form. Having to write several funny articles each week that will still raise laughter after the passage of time is a demanding test of any writer's ability. On the evidence of this work, Kingston has done well.

Among the goodies to be found are studies of hot-air hand dryers and photocopies from the viewpoint of the urban naturalist; the ice cream gang war or the hunt for Jack the Ripper; and the theories of "Cocker" Leakey, the cockney dustman-turned-paleontologist.

Cocker has reconstructed *Homo Milwalliensis* (named after his favourite football team), or "Sul" as he is better known, from a finger-nail, and holds forth from the private bar of the Skull and Trowel on his view of ancient man, not as a hunter or farmer, but as a right raver who enjoys a night out with the lads and shuffling up Neanderthal Man.

Some of these pieces fall flat, and many are not readily comprehensible to those unfamiliar with the British contemporary scene. But Kingston also finds inspiration from American sources, such as this typical New York breakfast menu:

"Texas Omelette: A plain twelve-egg omelette, with a small 1½ pound steak nestled inside."

Eggs Wyoming: ...The eggs are lashed with a leather lariat to the accompaniment of whoops and hollers. After cooking, a red-hot iron is used to brand it with the name of the restaurant.

Eggs De Lorean Raw eggs... mixed half and half with cocaine, and sniffed through the nose." □

Womannual

LETTERS FROM A FAINT-HEARTED FEMINIST introduced by Jill Tweedie, London, Picador, 144pp. £1.95.

OFF THE WALL A Collection of Feminist Graffiti compiled by Rachel Bartlett, New York, Proteus Books, \$9.50.

S. Sarid

THEY SAY feminists are lacking in a sense of humour. The time has come to refute these accusations. The proof is *Letters to a Faint-hearted Feminist*, Jill Tweedie introduces (for rather writes) a series of letters exchanged between Mary, single and very active in feminist politics, and Martha, coping with the responsibility of being feminist, wife, and mother.

We read only Martha's letters to Mary, but through them a clear picture emerges of the personalities of both women. We enjoy Martha's witty depiction of her daily struggles with the male world. We observe the kind of life Mary leads. She gets involved in every feminist cause in a didactic humourless way. She is always ready to preach at Martha for "politically incorrect" behaviour. On the other hand, Mary's avoidance of all challenge and commitment is quite clear. Martha is all political and very little personal.

I'm not saying this book should be used as a manual for married feminists but I do think there are certain lessons to be learned from its pages. Above all, however, the book is good for a laugh.

RACHEL BARTLETT, who compiled the collection of feminist graffiti in *Off the Wall* must have had an interesting time researching the book. Not all the graffiti are original. Their importance lies in the fact that this is the first time anyone has thought to include them all in one book. In my opinion a case of excess.

Some classic feminist jibes are included: "Stamp out rape. Keep men off the streets"; or "When God created man, she was only experimenting."

Rachel Bartlett includes quite another type of graffiti: In an advertisement for women's lingerie, for example, is a picture of a woman wearing a sexy gown. The caption reads: "Underneath they're all lovable." A feminist added: "Underneath we're all angry." □

of literature is one of the themes running through *Sylvia Beach and the Lost Generation*.

NOEL FITCH's research is impressive, although her style at times is American academic at its worst. "Eros channelled into sorority" is a singularly unattractive way to describe the close friendship that existed between Sylvia and Adrienne Monnier, another distinguished Paris bookseller of the period. Nor can Orwell's *Homage to Catalonia* of 1938 really be classified as a novel.

Fitch is at her best when recounting Sylvia's struggles to publish Joyce's *Ulysses* under the imprint of her bookshop. But, in order to defend the originality of his novel, Joyce would sometimes belittle the efforts of those who had helped him. A decade after Sylvia had brought out his novel, he wrote to an American publisher that she had merely handed the manuscript to a printer.

It is therefore pleasing to have the full story of Sylvia's battles chronicled here, and to learn of her effective, if unorthodox, methods of distribution. Copies of *Ulysses* were smuggled out of France, dust-jacketed as the *Complete Works of William Shakespeare* or *Merry Tales for Little Folks*, and in 1933 one student from Virginia went as far as to disguise a copy as a prayer-book, so as to have it blessed at a papal audience, much to the author's delight.

Questioned about the early censorship of *Ulysses* in England and the United States, Sylvia Beach replied to a reporter on one occasion: "You cannot legislate successfully against human nature." It was a defence with an echo of Newman about it - an author whom Joyce greatly admired and who, in the previous century, had told a group of seminarians, "You cannot attempt a sinless literature of sinful man." □

RECENT WARS are topical, and promise good sales; the public is eager to know. But they are a minefield for the historian.

Major-General John Frost, who commanded 2 Para (2nd Battalion the Parachute Regiment) in September 1944 at Arnhem, where it was largely destroyed during the defence of a bridge, here chronicles the battalion's performance in May-June, 1982 in the Falklands War. It was by all accounts a campaign characterized by hazard, hardship and courage, like the whole British war effort to regain the South Atlantic islands invaded by Argentina. The battalion suffered 18 dead, including its commander, Lt-Colonel Herbert Jones (see picture), and several dozen wounded, as well as many more who fell ill or sustained injuries from the cold terrain. (The author repeatedly criticizes the standard British army boot as a major cause of the attrition of the Falklands units.) Jones (posthumously) won a Victoria Cross and dozens of other soldiers received honours and citations.

2 Para landed unopposed at San Carlos Bay on May 21 alongside 3 Commando Brigade. The Brigade proceeded by a northerly route across East Falkland Island to Mount Kent, and then onwards to the island's capital of Stanley. 2 Para marched and was well-lifted south-eastwards where it fought its major battle of the war in the conquest of Goose Green and Darwin.

2 Para was short - very short - on air support and artillery backing but it was fighting - and this was true for all British units - a rather demoralized, and even more inadequately supplied and supported, Argentinian expeditionary force. How large or how well or poorly equipped the Argentinian force was is never made clear in Frost's account, which is one of its major failings. One never knows at any given point who or what 2 Para had to contend with. Unclear battle information is often characteristic of instant military histories, and it means that the reader lacks a fundamental tool in assessing and understanding events, in this case the performance of 2 Para, air power is also never quantified.)

Falklands story



2 PARA, FALKLANDS by John Frost. London, Bantam & Enright, 192pp., £7.95

Benny Morris

ACCORDING TO 1982 newspaper accounts, the Argentinians fielded a force of 10,000-15,000 troops backed by a rather considerable air force by Latin American standards. The British put ashore a force about one third to one half this size, with very very meagre air support (30-odd Harriers and a handful of attack helicopters). The Argentinians should have made mincemeat of the new arrivals but didn't because they had fielded a basically Third World army against the elite units of a modern industrial state. (In a sense, this was a repeat of the Belgian paratroopers' performance in Kinshasa in the 1960s against thousands of Congolese bushmen-rebels.)

Frost also gives us no idea about Argentinian planning or decision-making before or during the campaign. 2 Para went on after Goose Green to leapfrog to Fitzroy and join 3 Commando Brigade and 5 Infantry Brigade for the kill at Stanley, where the Argentinian force commanders surrendered without a real battle.

Frost is not a natural writer, and the reader, occasionally, suffers. "The little settlement was, and is, a rather lovely place, and the greenness of the land and the abundance of geese confirmed the aptness of its name. The hills of Lafonia to the south seemed particularly beguiling, and when the winds dropped while the sun shone it was a place that all could feel had been well worth fighting for. It never takes long for a parachute company to recover from hardship..." Occasionally, Frost speaks of a "shambolic move." "Here then is a picture - a sketch - of

a battalion going to war. A famous battalion, well-trained, well-led, fit and cheerful, and prepared for a battle against an as yet untutored enemy. In their hearts there is an honest excitement, perhaps mixed with apprehension..."

BUT TOWARDS the end of the book Frost displays some very "unsoldierly" fresh thinking. At one point, he "is tempted to wonder whether a massive air withdrawal... might not have presented the Argentinians with a viable alternative to abject surrender." Perhaps he means that the British at the gates of Stanley should have enabled the Argentinians to leave by air without a surrender.

On a tactical and strategic level, Frost is critical of the lack of infantry-light tank cooperation in the first parts of the campaign (the Scorpions and Scimitars of the Blues and Royals were brought to bear only near Stanley) and of the lack of adequate helicopter transport backup.

More deeply, Frost wonders whether, "in the very dangerous world in which we live," it would not be better basically to reappraise strategic commitments. "Where there are people of our own kind and kin... in dangerous outposts, (perhaps) they should be brought back into the fold where they can be protected at less expense [i.e., than in the Falklands] to the British taxpayer."

He goes on to suggest "that if the goodwill of all the people of South America is important [to Britain], would it not be sensible to be magnanimous in victory, and to take a long hard look at the Argentine claims? Although few now disagree with the full justification of our cause in ejecting an unlawful invader from our land, wherever it may be, the circumstances bearing on this particular freehold are most certainly not sufficiently sanctified as to warrant further bloodshed." British troops, he concludes, should only be committed "to where our true interests lie."

A somehow anomalous conclusion to a book dedicated to 2 Para's exploits.

Schüttel-Spiess

GOETHE'S SHAKESPEARE-BILD by Kurt Ermann. Tübingen, Max Niemeyer Verlag, 361 pp. DM 92.

Alex Aronson

THE PUBLISHING of a doctoral dissertation submitted to the Senate of the Helweg University in the German language is a matter of historical significance, and of more than merely academic interest. The publishing house which accepted the thesis for publication specializes in studies in German literature.

Kurt Ermann's thesis on Goethe's lifelong response to Shakespeare adds a thoroughly researched study of a central preoccupation in Goethe's literary life to a respected scholarly list.

That it should have been written in German is in large measure due to the author's concern with Goethe's frequent and emphatic declarations regarding the significance of his discovery of Shakespeare's plays in his early manhood, and his continuing fascination with the English dramatist and his time, a fascination which did not diminish with age. No other literary figure ever replaced Shakespeare on Goethe's intellectual horizon. Shakespeare was in his mind when he wrote his own plays, and even more so in his *Wilhelm Meister*, where whole chapters are devoted to discussions on how to interpret and perform *Hamlet*. Shakespeare is also mentioned repeatedly in his conversations with Eckermann.

This, then, is a book to be studied rather than to be read through at one sitting. It addresses itself to students of comparative literature, for its main topic concerns the effect of Shakespeare's plays on that minority of German readers and theatre-goers (among whom Goethe was the most eminent) who came to know Shakespeare through the frequently less than adequate translations and adaptations. Shakespeare came to Germany at the right historical moment, when the leading German men of letters were in revolt against what they considered the notorious effect of French ways of thinking and writing on the German mind. It is within this context that Shakespeare became an intrinsic part of the German intellectual scene. Such wholehearted acceptance of a foreign writer by its native men of letters happened in no other country.

THE VERY nature of the problem Dr. Kurt Ermann was researching imposed certain limitations on his approach. His concern was with the literary development of Goethe to the exclusion of everything else. No sweeping conclusions are drawn regarding the psychological implications of this encounter between two great creative minds belonging to different historical periods, fulfilling very different functions in the societies of which they were a part, reflecting in their work different codes of values and judgements. The absence of such generalizations, a reluctance born of a scholarly concern with the literary evidence available, constitutes the greatest strength of this book.

Kurt Ermann, who has been a lecturer in German at Bar-Ilan University for many years, has made an important contribution to the history of European literature.

GERMAINE GREER is a friend now lives in Sicily. The husband's extended family occupy a living room olive-pickaxe. Her days are spent rising at first light to knead the dough and wringing out laundry by the river. She bears children. She hears more children. Her property testify to the passing years as surely as the wrinkles on her serene and comely face. No, this is not a paternal ideal; it is a serious proposition for 1984!

Thirteen years ago Greer's friend rented a Camden Town bed in "single, liberated, she would speak of marriage and monogamy as a state of "dog-like devotion." While she forged ahead with courage, at the LSE, she sent her child to the local crèche, determined to make a successful career and to win a "equality" from the recalcitrant hands of her male colleagues. Two evenings were spent at a dinner-table with feminist meetings and Bra-Burnings. Yes, 13 years ago, Germaine Greer mentioned to her hypothetical pal, "Sister" in the struggle: "If you think you're emancipated, you might try tasting your menstrual blood - it makes you sick, you've a long way to go, baby." Today, when she mentions female "pollution" or "family purity," an undisguised note of adulation creeps into the prose.

In 1971 Greer's *Female Eunuch* propelled her into the limelight of the swelling feminist movement. A work of fervor and deep conviction, it described modern woman as "castrated" by the repressiveness of living in a male-dominated society, by the onus of child-bearing, etc. She saw what she called "the induced impotence of women" in Marxist terms - as the substructure of an encounter for the generations, kinship and inheritance of social values. She is still rooting for the value and dignity of the individual within society, only she has now revised her ideas of what constitutes that individual and that society. Sex remains problematic: a double-edged tool to be used for either liberation or enslavement. Only she now perceives the West as enslaved to its pseudo-religion - recreational sex - and the East, or other traditional societies, that place a high premium on chastity, family purity and fertility, as liberated to fulfill their individual human destinies.

HER new book, *Sex and Destiny*, is a polemical work with a lot of padding, a boiling pot-pourri of history, politics, personal anecdote, esoteric information and disputatious anthropology. Again, it is a work of fervor and deep conviction. The author still pits herself against the

Right about turn



SEX AND DESTINY: The Politics of Human Fertility by Germaine Greer. London, Secker & Warburg, 369 pp. £9.95.

Aloma Haller

evils of consumer society: still resistant, the coercion implicit in marketing, advertising, packaging, and the whole infrastructure of commercialism that shamelessly exploits images of romantic love, femininity and the nuclear family just to sell products. Still down on the nuclear family, she now goes all out for the extended one: seeing it as the natural arena of encounter for the generations, kinship and inheritance of social values. She is still rooting for the value and dignity of the individual within society, only she has now revised her ideas of what constitutes that individual and that society. Sex remains problematic: a double-edged tool to be used for either liberation or enslavement. Only she now perceives the West as enslaved to its pseudo-religion - recreational sex - and the East, or other traditional societies, that place a high premium on chastity, family purity and fertility, as liberated to fulfill their individual human destinies.

Immediately familiar is her pro-

vocative rhetoric and her predilection to shock. Apart from the few slender threads that have been carried over from her previous works, *Sex and Destiny* is a volte-face if ever there was one. It is a slap in the face to feminism and a challenge to LWC (Liberal Western Culture).

In *The Female Eunuch*, she had given motherhood the thumbs-down: "The plight of mothers is more desperate than that of other women, and the more numerous their children, the more hopeless the situation seems to be." Now, in *Sex and Destiny*, it's the fertile woman who is fulfilled, blessed, and possessor, in fact, of the only power she rates worth having: people-power. From advocating promiscuity and contraception, she has swung over to sing the praises of elusivity and *celitus interruptus*.

Germaine Greer affords such good sport to the compulsive inconsistency-spotter that it is easy to overlook what she really has to offer. Though inconsistent herself, she is good at pointing up important inconsistencies. For example, that the West worries - intermittently - about the starving Third World, but is unconcerned that it requires 20m. tonnes of cereal protein to feed 2m. tonnes of meat protein. In her discussion of man and his environment, one can recognize how tenuous the link between self and landscape has

become for most modern people. We tend to admire the view, peasants live it. "Peasants do not spend much time admiring the view, any more than a child often remains rapt in contemplation of the beauty of his parent. They cursed the earth as often as they blessed it. They filled it, and they lay beneath it." In her eulogy of the extended family one hears a plea for more caring and more responsibility towards aging members of our own society. She points out the sinister aspects of eugenics, showing how the science that cultivates "good genes" so easily lends itself to notions of racial superiority.

THE BOOK'S scope, sheer size and amount of information offered make it hard for a reviewer to get some sort of handle on it. Since it is about fertility, however, and how the politics of human fertility are manipulated by Western governments controlling both aid programmes and birth control, the chapters on fertility, birth control and population are central to the argument.

Whether we believe the world is overpopulated or not depends to some extent on how we think people should live.

Inevitably she takes on the West's prophet of "zero population growth," Dr. Ehrlich, of whom she says: "He has had himself sterilized, presumably to show the utter sincerity of his preaching... only to have to contemplate (on a visit to India) the ghastly vision of the world being taken over by thin brown people who eat, wash, defecate and cling to buses in defiance of him." On her visit to the slums of New Delhi, Germaine Greer saw something completely different: ingenuity, perseverance and a zest for life that the "impotent" West has lost. The concern about global population explosion, she thinks, is not so much a crisis of natural resources but about their just distribution. And we should stop being so appalled and distressed by poverty, she tells us, but learn to appreciate and learn from "poor people." Of course, it's soothing to the conscience to be told that Bombay's overcrowded are not really wretched in their own poverty and misery, but enjoying life in their own unique fashion. But how can we assume that the glamour shines only in one direction? Or that, given half a chance and a British passport,

these people might not opt for a blinder, less "vivid" existence in the comparative affluence of a suburban semi-detached, working away at a British Leyland assembly-line and raising a nuclear family?

Germaine Greer's admiration for the Third World, and all that therein is, is boundless; her discontent with her own civilization is insistent. The insecurity and self-distrust discernible in her earlier *Female Eunuch* have here been sublimated into an undervaluation of the culture that she belongs to. While Bombay slums or Sudanese tribes arouse her instant tenderness and sympathy, Sydney suburbs or Manhattan high-rises make her impatient and derisive. One can value the commitment that prompted the book. However, in spite of her talk about "the dilemma of the people who care," there are times when she undercuts the fundamental seriousness of her themes by intemperance or sheer contentedness. For example, she remarks: "Eugenics is more barbarous than cannibalism," or, "For all our technology, we have no clearer idea of the nutrient value of sperm than the Eton." By turn the reader encounters flashes of wisdom and pages of intemperate rhetoric. But as Macbeth excuses himself - almost caught in the act - "Who can be wise, unmixed, temperate and virtuous, in a moment?" Indeed, who can?

Her writing is a challenge and a defiance. The commitment and the bias are inseparable. In *The Female Eunuch*, she had thrown down the gauntlet: "Hopefully this book is subversive... if it is not ridiculed, or revived, it will have failed in its intention." In *Sex and Destiny*, she is still waiting, arms akimbo, for the intrepid reader. But then, it is in the nature of polemic that merely to win over your opponent is not enough - you have to grind him into the dust! She is memorable, moving, inaccurate, infuriating. As a social critic of our times, she comes close to being what Swift was for his times. Although the book is too long, and occasionally too preposterous, her insatiable bellicosity keeps the reader turning the pages, curious to see who she'll lurch into next; and there are passages when her argument reminds one of the biting wit, the impact, of Swift's "Modest Proposal" - without the modesty. □

EVER WANTED to know which was the longest maritime war in history, who first sighted the Spanish Armada, or how the screw propeller was invented? Maybe not, but it's still good to know that all such information is now conveniently packaged between two hard covers in *The Guinness Book of Ships and Shipping Facts and Feats*.

Here is a page-flipping book thick with curious. Among the "firsts" are Sir John Hawkins, who equipped his ships with hammocks in 1586. Before Hawkins pitched upon the idea of hanging beds, which he had observed in the West Indies, sailors simply slept on the wooden decks.

The first fire regulations were issued in the British navy in 1568. Says Hartman, "They are as crude as they are simple: 'The captain to cause two hogheads (large casks) to be cut asunder in the midst and chained to the side: the soldiers and marines to piss in them that they may always be full of urine to quench the fire work with...'"

By no means is Hartman's collection confined to Western shipping. The greatest natural disaster in naval history was a typhoon which destroyed 4,500 Mongol ships and left Kublai Khan's 156,000-man army stranded in Japan, where they were soon defeated in 1281. The Japanese gave the storm a name - *Kamikaze*, "divine wind."

Brixham incident

THE GUINNESS BOOK OF SHIPS AND SHIPPING FACTS AND FEATS by Tom Hartman. Enfield, Middlesex, Guinness, 265 pp. £9.95

David Brauner

A Korean admiral, Yi Sun-shin, a contemporary of Sir Francis Drake (c. 1543-96), built the first ironclad ships in history. Called "turtle boats," they were galleys covered with an armour-plated dome. They successfully thwarted a Japanese invasion attempt on Korea and China in the late 16th century.

Also, one of the most unusual "burials at sea" took place in the East. In 1902 the steamship *Yennor* went down off New Zealand with all hands, nine Chinese "body attendants" and a cargo of 499 coffins containing the bodies of other Chinese being taken home for burial.

Where human interest is concerned, few stories can match that of John O'Brien. Trying to reach India in the mid-1800s he survived three shipwrecks, in one of which he was

the only survivor. Later, he was aboard a whirpool whose magazine blew up; of the 300-man crew he was one of the 14 survivors. On being rescued, he was quoted as having said to the captain, "Sir, you must excuse the unfitness of my dress to come aboard a strange ship, but, really, I left my own with such precipitation that I had not time to put on better."

And although not quite human, leading Seacal Fred Wunpound was the longest serving member the survey ship *Hecate*. Bought for one pound, "he travelled over a quarter of a million miles (402,000 km.), earned two gold-conduct medals and one disgraceful conduct medal following an incident in Brixham fish market."

RETURNING to more serious matters, Israel's navy is twice mentioned. Both incidents cited are tragedies. First, the submarine *Dakar*, which was mysteriously lost in 1968, was formerly called *Totem* in the British navy. She never sailed without the totem pole once presented to her by an Indian tribe, for it was said if it was ever left behind she would not return. Before sailing

for home, the Israelis put it ashore.

Second, the sinking of the destroyer *Ellat* in October, 1967 by three Russian-built Styx anti-ship missiles was a turning point in naval history comparable to "the battle between the first ironclads during the American Civil War, the introduction of the submarine in the First World War and General Billy Mitchell's early demonstration of the effect of airpower on battleships..." The harsh lesson was not wasted on the Israeli navy; today it operates some of the most advanced missile boats in the world.

But as a book of facts, it behooves Guinness to get them straight. Lord Howe, victor of the battle known as "The Glorious First of June" (1794), was born in 1726, not 1750. And the USS *Nautilus*, the world's first nuclear-powered submarine, according to the book, "was 324ft (987m) long and a beam of 88ft (268m). The correct figures are 324ft or 99m in length and a beam of 28ft or 8.5m."

Still, the volume is lavishly illustrated with many unusual pictures in black and white and colour and features useful appendices of nautical terms and types of vessel from every age and place. Considering the vastness of the time and space covered, Hartman has done a fine job, and his book is a valuable if not entirely reliable asset to any nautical shelf. □

FROM THE abdication of Edward VIII to the coronation of Elizabeth II, "Chips" Channon, M.P., knew everybody who was anybody. Before, during and after World War II, he was always in the know. Now Penguin have issued *Chips: The Diaries of Sir Henry Channon* (£4.95), edited by Robert Rhode James, in "Lives and Letters," their new series of diaries and letters, journals and memoirs.

When Channon arrived in Europe in 1918, he was an unknown young American from Chicago. With his charm, ability, ambition and, it has been said, "neat malice," he soon rose rapidly in English society. He married Lady Honor Guinness, became a M.P., and, in the crucial period from Munich to Alamein, served at the Foreign Office as Parliamentary Private Secretary to R.A. Butler.

From the late twenties he was a leading personality in London society and, naturally, shared its prejudices, accusing the Jews of being "furious" when Chamberlain returned with the Munich agreement. "No war. No revenge on Germany." His friendships were many and varied. Edward VIII, the Kents,

Paperback memoirs

Lady Curzon, Terence Rattigan, the Duff Coopers, among many others, attended his famous salon in Belgrave Square and he chronicled their affairs, in more than one sense of the word, in his diary. Seeing himself as a Twentieth century Horace Walpole, Channon served up both the honey and the vitriol. "And what is more dull than a discreet diary?" he wrote. "One might as well have a discreet soul." No one could accuse this rather unpleasant man of that.

"I DOUBT whether the book and the author can ever see light at the same time." Edward Gibbon declared gloomily in the process of writing *Memoirs of My Life*, edited by Betty Radice and now published by Penguin (£2.50). But his friend Lord Sheffield, advertising his abridged edition in 1796, said that "few men, I believe, have so fully unveiled their own character... not with study and labour - not with an affected frankness - but with a genuine confession of his little foibles and peculiarities..."

This paperback edition, based on recent research into the drafts Gibbon left unfinished, provides a much fuller account in his own words of none of the earlier changes or omissions. Recounting his sickly childhood in London, when he read voraciously, his disappointment with Oxford ("steeped in port and prejudice"), the fruitful years at Lausanne, his first and only love affair, and the monolithic achievement of the *Decline and Fall of the Roman Empire*, Gibbon distils his genius for history into a remarkable gift for autobiography. His intellectual passion and zest for information are continually engaging while, in his dignity, elegance, tolerance and wisdom, he exemplifies all that was best in the eighteenth century.

ANOTHER volume of Penguin's "Life and Letters" series is Richard Barber's edition of *The Pastons: the letters of a family in the Wars of the Roses*, (£3.50). Unmatched by any

history book, these letters constitute a rich and intimate glimpse into the lives of several generations of the redoubtable Paston family and are a unique record of their rise to eminence in their native Norfolk, set against the background of the civil wars between the Yorkists and the Lancastrians.

Speaking to us across five centuries, the Pastons woo, plot, quarrel and travel. Some of the letters reflect their hard heads for business, others are tender and loving. All of them enable us to recognize the individuals concerned with a fresh unforgettable immediacy.

ANOTHER Penguin revival, *The Unquiet Grave* by "Palinurus" (£1.95), was first published in an age that now seems as remote as Gibbon or the Pastons - wartime London. Written in 1944 at a time of personal grief, *The Unquiet Grave*, is an intimate analysis of melancholy by one of this century's most gifted critics, Cyril Connolly.

Assuming the identity of Palinurus, the ill-fated pilot of Aeneas, he embarks on a journey through the mind, through literature and through his own remembered past to

give a brilliant series of reflections on religion, love, history, politics, nature and art. "An initiation, a descent into hell, a purification and a cure." *The Unquiet Grave*, first published by *Horizon*, is one of the most remarkable self-portraits ever written and a masterpiece of introspection.

TERRIBLY, terribly amusing Noël Coward's *Withered Nosesay*, comprises three "cod pieces" originally published in the Twenties and Thirties and now paperbacked by Methuen (£4.95). The title piece offers highly coloured "memoirs" of ten unlikely royal personages from Donna Isabella Angelica Bananas to Sarah, Lady Tunnell-Penge, complete with erudite footnotes and a glossary.

Chelsea Buns, allegedly by Her-nia Whittleboat, is Coward's hilariously accurate take-off of Edith Sitwell's verse. The third, offering, also long-forgotten, is *Spangled Unicorn*, a fashionably slim anthology of ten preposterously plausible poets, complete with introductory notes and even more unlikely photographs.

A.B.

IF IT is the case that the Bible and the Talmud are far more often used – and misused – than read, then what can possibly be said for the *Zohar*, the high-watermark of all kabbalistic creativity and one of the marvels of all mystic literature? Written in an obscure Aramaic of the author's own creation in 13th century Spain, brimming over with veiled and esoteric references to the entire corpus of rabbinic literature, and presupposing utter familiarity on the part of its readers with the arcane intricacies of Spanish and Provençal Jewish mystic theory, the *Zohar* is a work which, despite its magisterial qualities, seems to be persistently condemned to being admired and even revered, but not really read. The rather obvious solution to the problem – translation into less recondite, more accessible languages – has not succeeded in the way one might have expected. The 1934 Soncino Press translation, for example, is more or less incomprehensible to the uninitiated reader with no access to the original and, despite the obvious erudition of the translators, cannot be judged much of a success as far as the novice, for whom the volumes were presumably intended, is concerned.

Now, the Paulist Press in the United States has brought out a volume on the *Zohar* in its *Classics of Western Spirituality* series. The volume, with translations and a long introduction by Daniel Chanan Matt, an associate professor at the Center for Judaic Studies at the Graduate Theological Union in Berkeley, California, is a big step in the right direction and is the first full-length work in English by means of which the intelligent novice can gain a foothold on the *Zohar*'s slippery terrain. Although the work is less comprehensive, for example, than Tishby and Lachover's Hebrew *Mishnat Ha-zohar*, Matt's book is nonetheless destined to become the only jumping-off point for the non-Hebrew reading beginner who would dive into the *Zohar* without fear of drowning.

THE SINGLE most innovative contribution of the volume is the author's serious and timely attempt to translate the passages he has selected from throughout the *Zohar* in terms of – and in the style of – the mystic genre to which they belong. Rather than treating the Zoharic text as an elaborate riddle, the solu-



"Eisot Ktumat Le Anashim Gdolim" (Domino Press, IS3.300) is the perfect present for the child who wants to know how to hold a crocodile, play the bagpipes, make a Möbius strip, wear a sari, or seat an orchestra. This profusely-illustrated book is packed with other pieces of useful advice.

Mystic experience

ZOHAR: THE BOOK OF ENLIGHTENMENT translation and introduction by Daniel Chanan Matt, preface by Arthur Green. Ramsey, N.J., Paulist Press. 320 pp. No price stated.

Martin Samuel Cohen

tion to which is achieved when the reader correctly identifies the "real" meaning lurking behind the almost endless array of Zoharic symbols, Matt knows that, in the *Zohar*, the medium is as much a part of the message as the message itself. This brings Matt to translate in light of two truths: firstly, that the goal of *Zohar* study is to join the author as he wanders at once through the books of the *Humash* and through

the ancient landscape of Jewish Palestine (the two of which are constantly alternating as foreground and background), seeking in both the long sought-after vehicle of communion with the gothic; and secondly, that it is the mystic experience just beneath the Zoharic text that ought to be the goal of the intelligent student, not the detail of the often excessively elaborate symbolism.

This basic approach finds its happy embodiment in the author's decision to banish his copious and erudite footnotes to the back of the book, thus allowing the reader to wander freely through the text with the help of only an occasional biblical reference, thus seeing what the text says before being obliged to plunge into the secondary dimension

(as far as mystic literature goes) of what the text means. It seems likely that this approach – as a result of which many of the passages read more like poetry than like prose – is rooted in Matt's understanding of the way in which the *Zohar* was produced in the first place by its author, Moses ben Shimon de León. (If for nothing else, Matt would deserve the gratitude of scholars everywhere for restoring the accent to the name León.)

There were three theories about its composition that were current in medieval Spain, as reported to us by Isaac ben Samuel of Akko, who fled his home after the Mamluk invasion of 1291, and arrived some 14 years later in Spain, where he actually met Moses de León, just before the latter died. (Isaac himself went on to become one of the great kabbalists of the fourteenth century.) The interested reader can find the whole story, which is a good deal more racy than one might expect, told at length in Matt's introduction, and it is with particular satisfaction that this reviewer found Matt coming out strongly in favour of the only theory presented by Isaac that rests on the foundation of a really mystic experience, a theory rather summarily dismissed by Scholem almost 60 years ago, but one which has always seemed, at least to this reviewer, far more consonant with the nature of the Zoharic text than either of its alternatives.

TO CONCLUDE, Daniel Chanan Matt's *Zohar* volume should be welcomed by kabbalists and non-kabbalists alike as a highly readable, intelligent and interesting work. In a field unusually replete with charlatans and dilettantes, Matt has offered us a solid and worthwhile volume. I have only one serious complaint, and that is that the system of a double index, one for the introduction and one for the texts and their notes, is confusing and unnecessary. The Paulist Press should be congratulated for bringing out such a basic book in the field of Jewish letters; that such a volume should have been published by a Christian publishing house rather than a Jewish one may justifiably give Jewish readers food for thought.

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THE SMALL presses which brought out these two books did quite well by them. In fact the Canadian one is designed with great care, printed on excellent paper and far more attractive than most trade books.

Martin Avery's stories have a certain charm but tend not to go anywhere. One gathers that most of the material is autobiographical and, for that reason, it is of some anecdotal interest. Avery's narrator grew up in a small town in Canada and converted to Judaism, spent some time in Israel, became involved with Shlomo Carlebach (the singing Rabbi of the title) and has assumed the burden of Jewish history, notably the Holocaust.

That story is intrinsically one for both Jewish and non-Jewish readers. Why should anyone make things hard for himself by becoming a Jew? One convert I know, literally a psychotic, clearly became Jewish to give her paranoia a more solid basis in reality. Even her brother was an anti-Semite, she claims. A close college friend of mine, the son of a Protestant minister, never seriously considered conversion,

A convert's tales

THE SINGING RABBI by Martin Avery. Ottawa, Oberon Press. 104 pp. Cloth: \$17.95, paper: \$8.95.

SEVEN YEARS IN ISRAEL: A Zionist Storybook, by Seymour Freedman. Israel, Gefen, 124 pp. No price stated.

Jeffrey M. Green

but he is attracted by Jews and Judaism and seeks a tragic depth, perhaps, that he missed in small-town American Protestantism. Martin Avery does not make it clear, at least in this collection of stories, what it was that drove or attracted him to conversion, though it seems to be identification with history's victims and witnesses, perhaps a way of coping with life's legacy of guilt a sensitive Christian might feel for all the horrors committed by his ancestors in the name of their faith. Avery tends to hunker about his

themes and seeks a "Jewish" humour. That makes his writing entertaining in places, but it slights his concerns. His comedy does not reach down to the truths that only laughter can lay bare.

COMPARED TO Martin Avery, Seymour Freedman is the very soul of seriousness. He is an American Jew who settled in Israel and became religious. Unfortunately, I find his writing so entirely unfocused as to be literally unreadable. Here, for example, are two of his sentences (7): "And so beginning the study of that which he was again and again surprised at the depth and meaning of. One aspect of his life in Israel the discovery of a Jewish Hebrew culture which was great beyond his knowing and which taught him humility at his own ignorance" (p.85). Freedman does not seem to have learned the humility involved in pegging one's own writing with signposts to guide the reader through it. His book

flouts from character to character, from situation to situation, from place to place and from time to time in an attempt, apparently, to portray an Israeli national oversoul. His goal is worthy, but in this book he fell far short of it.

It is very easy to be smug and patronizing in dealing with writing like this. However, to do so would be to make the wrong point. Not all publishing has to address a universal readership and, in fact, no publishing actually does so. If Avery and Freedman felt driven to write what they wrote for intense personal reasons, and if they wished to have their writing published and circulated at least among their friends and the others whom a small press might reach, they deserve our respect. When you receive a letter from your friend, you do not say, "Virginia Woolf wrote much better letters than that." You read the letter for the news it brings and to learn more of what your friend thinks and feels. Perhaps the failure of these writers is that if you have no pre-existing personal interest in them, you are not likely to be interested in their work.

Ethnic gap

JEW OF ARAB AND ISLAMIC COUNTRIES: History, Problems, Solutions by Haskel M. Haddad. New York, Shengold Publishers, 167 pp. \$12.95.

Nissim Rejwan

THE SUBTITLE of this book doesn't convey an entirely accurate notion of its subject-matter and scope. Professor Haddad's book is, in fact, equally divided between a brief history of Jewish communities in the Middle East, North Africa and parts of Europe (Bulgaria, Yugoslavia, Greece and Italy) up to the establishment of the State of Israel, and a survey of the problems confronting these Jewries after the majority of them emigrated to Israel. The latter half of the book deals not only with aspects of immigrant absorption but goes back to the roots of Israel's Ashkenazi-Sephardi division. Chapter Six is devoted to this particular aspect of the subject, and it makes fascinating reading. It traces what the author calls "the confrontation" between the two parts of the population to its origins in the late 19th century.

Professor Haddad, who himself hails from an Arab country, is qualified to write a book of such wide-ranging interest. He was active in the clandestine Zionist movement in Baghdad before he crossed the border illegally and came to Israel in 1950. In 1953 he went to the United States to pursue his university studies, and is now one of the leading eye specialists there and a professor at New York Medical College. His public activities concentrate wholly on the affairs and well-being of the people whose history and problems constitute the subject of the book under review. He is president of the World Organization of Jews from Arab Lands and the American Committee for Rescue and Resettlement of Iraqi Jews, and is active in many other organizations having to do with Israel and world Jewry.

THIS APPROACH to the subject of immigrant "absorption" in Israel is moderate and well-balanced, so much so, in fact, that it comes as something of a shock to learn from his preface that several Israeli publishers refrained from publishing the book on the ground that its conclusions and recommendations were "revolutionary," "extreme" or even "dangerous." Part of the explanation may reside in the fact that Professor Haddad finished writing his book in 1979 and that by now – four years later – we have become rather more shock-proof and used to such high-sounding and frightening phrases as "cleavage," "two political cultures," "the Oriental Vote," and so on. Not that the author actually uses them. On the contrary, he believes that in several spheres things have improved since the completion of his work. They include housing, employment, mixed marriages, representation in government and Knesset, and higher education.

To be sure, Professor Haddad has certain reservations – wholly justified in my opinion – about the governing concept of *mizuzz galuyot* (mixing the Exiles), and he even remarks "there is nothing wrong with a situation in which two peoples or more live side by side in one land." At no point, however, does he doubt the validity of the ultimate goal of this process, namely, the creation of one unified people in "a better and more secure Israel."

Of course, these cigarettes are considerably cheaper at the Remetam Duty-Free Shop at Ben-Gurion. The price there is \$9.50 a

WAITING TIME at international airports passes more quickly if you browse in duty-free shops. At our own Ben-Gurion Airport, you can even spend your time lying on a hot tex bathing suit, though that's getting ahead of my story.

But is buying at duty-free shops a bargain or a rip-off?

On my recent trip to the U.S., I spent considerable time in airports at Lod, Paris, Rome and New York. I noted prices at the airport shops and compared them with prices for the same products at ordinary stores within the U.S. and Israel. And I compared notes with experienced travellers.

I find that virtually everything is cheaper in the duty-free shops at Ben-Gurion than it is in Israel proper. But some things are not as cheap as one might expect, considering their total tax and customs exemption. Often things are cheaper at other international airports than ours.

The outward-bound Israeli traveller should bear in mind the fact that some products will be cheaper in ordinary shops abroad than they are at Israel's airport. A good rule-of-thumb to follow is that the duty-free shops, and particularly ours, cannot usually undersell the products in regular shops in their home countries of manufacture. This means, for instance, that American cigarettes, and American-brand photographic equipment, will probably cost you more duty-free at Lod than within the United States with full taxes paid. It means also that, if you know where to shop in Paris, you are likely to find French perfumes and cosmetics even cheaper than at Lod duty-free – though perhaps the cheapest of all would be at duty-free Paris airports.

Buying at airport shops should be based, therefore, on your destination, and your familiarity with shops abroad.

The United States, for instance, is such a consumer goods paradise that you are likely to find almost anything electrical or electronic or photographic at prices lower than at most airports, even if these goods are imported from the Far East rather than U.S.-made. This is especially true if you are not dead-set on a particular brand, but ready to take what you find on special sale or at a discount store.

(It's worth noting, by the way, that cigarettes, liquor and perfumes are somewhat cheaper aboard plane than at an airport shop. But there is a limited range of products, and shoppers with definite brand preferences should not rely on plane purchases.)

MY FIRST SHOCK about duty-free prices came on my departure day from Lod, when I priced Polaroid 600 film at the Eshkar Duty-Free Shop. It asks \$24 for 20 exposures, which seemed high to me. My suspicion was soon confirmed. Hours later at Charles de Gaulle Airport, in Paris, I purchased Polaroid 600 film for \$16.24 for the same 20 exposures. At Gary, Indiana, I could have bought the same film for around \$15 at any number of local stores. Here in Israel, it sells for the equivalent of \$33.80.

Second shock: Someone had asked me to bring back a carton of cigarettes called More 120. They are the most expensive American cigarettes sold in Israel, at IS 560 a packet. As of last mid-week, when the dollar stood around IS240, this meant a packet was worth \$2.33 here, and a carton of 10 packs about \$23.

Of course, these cigarettes are considerably cheaper at the Remetam Duty-Free Shop at Ben-Gurion. The price there is \$9.50 a



Duty-free shopping

MARKETING WITH MARTHA

But it is nearly a dollar a carton lower at Rome airport, and nearly another dollar lower again at New York airport, which sells them for \$7.75.

But what is most surprising is that within the United States, at least in Gary, Indiana, all taxes included, a carton of More 120 was \$8.25 – less than at either Lod or Rome airports.

Whisky is cheaper at virtually any airport than within the U.S. with taxes. A good reliable Scotch whisky such as Black & White or Grant's works out at about \$8.50 a litre at Lod airport, \$6.50 in Rome, \$10 at New York airport. In an Indiana store known for low liquor prices, a litre would cost almost \$14. And in a supermarket here in Israel, one would have paid the equivalent of \$22 or more last week for a whisky of this quality.

Israeli-made wines and brandies, on the other hand, cost only marginally less at Ben-Gurion than in ordinary stores within Israel, for the simple reason that there is very little tax on them, other than VAT. These make welcome gifts for hosts abroad, and buying them at the airport can save carrying them from home. But if you want a specific wine, you are more certain of finding it in town, and the price will not be much higher, especially if you shop at Shcken or some other discount outlet.

WHEN IT comes to perfumes, my shopping experience is minimal. I took as my yardstick a popular scent, Ma Griffe, made by Carven of France. To buy 15 millilitres would cost about \$27 at Rome airport, \$28 at Ben-Gurion, \$35 at New York airport. Here in Israel, the list price for this quantity is IS15,488, or a whopping \$64. Predictably, French perfumes are cheaper in Paris airports than in others. The 6 ml. atomizer of Ma Griffe costs only \$12.50 in Paris airport, compared with \$19 at Lod.

A friend told me she paid \$20 at Ben-Gurion Airport for a facial cream made by Lancôme of France. Just for fun, she picked it in a London shop and found it to be £20 – or about \$30.

Those in charge of duty-free shops

I LEARNED on this trip about the difference between airport shops labelled "duty-free" and those marked "tax-free." Duty-free means that goods are exempt from all duties, including import levies. At a "tax-free" shop of the kind found in some European airports, the goods are exempted merely from the local value-added tax. This explains a lot about the prices I saw in a "tax-free" shop at Rome airport. The Italian-made toys seemed fairly reasonable, but non-Italian electronic items and accessories appeared outrageously high. For instance, a three-hour Sanyo blank video cassette was \$18.50, while hand-held electronic games were around \$40. One can do better than that at ordinary shops right in Tel Aviv. Rome airport has a very poor rate of exchange compared with shops in Rome itself.

At Ben-Gurion, travellers cannot be misled by "tax-free" versus "duty-free" signs, as our airport has only "duty-free" shops. There are several authorized duty-free shops at Ben-Gurion – Remetam for tobacco products, wines and liquors, perfumes and cosmetics, and some toys and toiletries; Eshkar for most brands of watches, all photographic equipment, electrical and electronic goods, fashions and giftware; Omittisot, for Omega and Tissot watches, and Stern for jewellery.

In the early years of mass air-travel, back in the Fifties, these were spectacular duty-free bargains. Today, the savings have narrowed; sometimes, they're non-existent. For instance, the total tax on cigarettes within Israel accounts for 56 per cent of the retail price. I was informed by Dubek's chairman Martin Gehl. Where does the other 31 per cent of duty-free saving go? Certainly not to the consumer. It goes to the duty-free shop's operating expenses, which include rent and royalties, and to its profits.

Those in charge of duty-free shops

at Ben-Gurion tell me it is very expensive to run a duty-free shop in general, and a duty-free shop here in particular. Everywhere in the world, duty-free shops must pay both rent and royalties (a percentage of the proceeds) to the appropriate airport authority. In recent decades, airports have come to view the shops as a growing source of airport income, a fact which has seriously diminished the attractiveness of duty-free shop prices.

While no one would let me quote him officially on the percentages of royalties paid to Ben-Gurion Airport, I have it on reliable authority that these royalties amount to more than the 15 per cent VAT we pay within Israel, but less than the total tax burden on most products, particularly imported ones. Royalties are not the same on all categories of goods. They are highest on tobacco, liquor and perfumes, because the tax-free exemption is most dramatic on these, and there is more leeway for royalties and profits.

Ben-Gurion Airport's managing director, Menachem Eyal, tells me its royalties on cigarettes, whisky and perfumes are "among the lowest in the world." Royalties on other items are also low, he says.

WHY then should American cigarettes cost more at Lod than at the other airports I visited, and even more than within the U.S. with full taxes paid? Why should French perfume or Scotch whisky cost more than at Rome airport? Why should Polaroid film cost more than anywhere I checked abroad?

"We are neither the cheapest nor the most expensive airport shop in the world," claims Yosef Amir, managing director of Remetam, known as Ben-Gurion's "supermarket." It contains the self-service section for alcoholic beverages and tobacco products. Recently enlarged and measuring 380 square m., Remetam is one of the biggest airport supermarkets in the world. The perfumes and cosmetics are at an adjoining boutique, which is not self-service. Remetam claims to have one of

the biggest selections anywhere, particularly in its perfumes and cosmetics department. Largely because of the demand by Israeli customers for these products, which are very dear within Israel. In recent years, Amir notes, the turnover in liquor and cigarettes at Ben-Gurion has decreased in proportion to the turnover in perfumes and cosmetics.

Amir says his expenses are higher than at European airports because of greater shipping distances for most merchandise. He notes that his shop is obligated by contract to stay open 24 hours a day – which some airport shops do not do.

Because Israel, for purposes of air travel, is an "end of the line" station, Menachem Eyal observes that the airport suffers extreme peaks and lulls in its daily schedules. Most outbound flights are in the early morning – to mesh with connecting flights elsewhere. Israel's duty-free airport shops have the physical capacity for serving three times the number of passengers they serve. They are usually busy only at peak hours but remain open and staffed around the clock.

THE LARGEST variety of duty-free products at Ben-Gurion Airport is sold by Eshkar Ltd., a private company. "But you might say that the airport is our biggest partner," says Eshkar's managing director, Isaac Halevy. He said I could quote him on his statement that "95 per cent of our profits go to the airport authority, in rents and royalties."

The Eshkar chain does not claim to compete with the prices of foreign-made goods in their home countries which are also, in effect, duty-free. And visitors get VAT refunds in many places. But savings are still dramatic when you compare Eshkar prices with prices of the same items at shops here in Israel. Halevy prepared me a chart of some of his goods alongside prices he says come from local agents. The savings range from 20 per cent on a Casio scientific calculator to nearly 65 per cent on a Sanyo stereo tape/radio.

But the Israeli at the airport is headed for the big, wide world. Why shouldn't he wait and look for the same items at ordinary shops abroad, as I suggested earlier in this article, when they may be even cheaper?

Halevy suggests two reasons, which are worth considering, if not altogether convincing. One is that the Israeli who buys from Eshkar has a local address if he has a complaint or wants servicing later. However, Halevy admits that most of his products come with the manufacturers' original international guarantees, which are valid everywhere.

The second is that an Israeli doesn't have to waste vacation time abroad in unfamiliar shops. "Even if you save \$2 on a pair of sunglasses, is it worth the time and trouble?" Halevy asks. He insists Eshkar prices are "reasonable," if not always the world's cheapest. Some might retort that shopping abroad is part of the fun of travelling.

THERE is a new attraction at the Eshkar shop this year: a large selection of fashionable wear from Israel's top firms – Gottex, Bege-Or, Elaniti, Nibu and Maskit. Eshkar sells their garments slightly cheaper than at the 25 per cent discount which tourists get in most Israeli shops – and which Israelis cannot get at all. For the Israeli shopper, this may be a unique opportunity to buy your own local fashionwear at a considerable discount. There is even a fitting booth, and I can imagine departing passengers scurrying off half-dressed to catch their planes!